

The Iudycyall of byrns:

¶ Conſydeyrnge that it is expedient for every man to know the operation and qualites of his body / and to know in what ſtate and condition his body ſtandeth in / whiche can not be known ſo well as by the byrne. In conſy. deration wherof this worke is collected and gadered out of ſ ſentētyals ſayngis of al ſuctours of Whiſke / to the entent that every man myght beſſy come to the knolage of ſ ſmiſſes / whiche ſayd worke is diuided into. iiii. ſenerall bokeſ / wher of the fyrſt boke declareth pꝛyncypaly howe byrne is gendered in mans body / & of his qualites withall ſ hole workyng of nature in mānes body. The ſecond boke treateth of colouris in byrne / & what they ſignifye. The thyrde boke treateth of cō ſens in byrne / what they ſignifye / & ſuche ſekeneſſes as they ſignifye is there de- clared / & alſo ther cauſes & qualites w many thynges moo / touchyng the ſepens of Whiſke / as beſſy doth apere in a tabull / in the latter ende of this boke.



Quid sit vena et unde et qualiter sit.



His sayth in his Certe and also other Auctours and co- The Dis-
mentours of this fatall and Judgement of byrn that crypion of
discrepion of byrn is a thing that telleth what byrn byrn,
that is to saye alate and subtil meltinge a clensyng
of blode & of humours. And so expoude this. iiii. termis/
alate subtil clensyng & meltinge. For alate / alate /
for this reason / for soone as the water passeth oute of a
body / soone after that is is broken / and water brought
not to be called byrn properly / but it ought to be called pylle / for when it is
pylled soone out of the body / neither is it digested / nor digested in the byrn
in the byrn / nor the colours of byrn not / profounded / that is to say / not be-
ped / nor dyed as it shoulde be / and all is because that the byrn hath not hith
continuing and tyme in the body / as he shoulde have. Also wher
sayd subtil / is for this reason / for the more that the byrn is detoche & dige-
sted in the body / the more subtil / that is to saye / thynne / cleve / and byght /
is he in hymselfe / and the better profounded & dyed in colours / as thou shalt
se in the seconde booke. Also wher I sayd that byrn is a meltinge & a clensyng
of the blode & of the humours / as for this reason. For right as thou seest that
the whey is moorge and clensed and pressed out from a mylke through wey-
pyng and transpyng and thuspyng out from the chyche mater / is to say /
from the cruddes / right so is the byrn melted and moorge & clensed out from
massa sanguinis / that is to say / from the clumpes of the cluddes of the blode
Understande that massa sanguinis is no thyng els but collectyon / that is
to say / gadryng together of .i. iiii. humours / which massa sanguinis is per
that is to say / the lyuer. For the lyuer is nothing but sanguis coagulatus /
anglice a collectyon of clodded blode / clapped & crudded together / & through
myght and vertu of the lyuer be these humours caused and wrought through
helping of kynde here / as thou shalt se in the next chapytre following. And
this discrepion of byrn that Gilis sheweth accordeth well to a discrepion of
Theophilus and Isaac sheweth / whiche sayeth that discrepion & discrepion is
all one to say. Also they say that byrn is a clensyng of the blode and of all
other humours wrought by way of kynde in manes body. whiche be humours
& how many & what be humours of man / you may se in .i. iii. chap. following
Item another example causyng & gendryng of byrn in man / for auctours
calle byrn a Crypion / that is to say / a lyfing or a clensyng through a lyfe
For right as thou seest though the lyfe is sepetat and dyed and depoted
the small mater or substans fro the grete parties / and also the cleue from the
puclene / the couenent from the incovenent. Right so in the same wyse in
the seconde digestyon / that is to say / in the lyuer is sequestacion and diuissio
of the fode / and of the .i. iiii. humours / as thou shalt se in the next chapytre fo-
lowyng / whiche sequestacion and diuision is in maner of a lyfing in theyr
digestyon in the lyuer. Of this lyfing and workyng / you may se it more
largely declared in the Chapytre followinge.

Passa fari
gumnis. i. a
gaderynge
of humours

Exemplum

Liber Primus

De generatione huius

Ca. 11

Digestio is
in .iii. pla-
ces in the
body.



to knowe a petteus howe & on what matter wyle the hyn
is genyred and made in man and also howe the fode and the
wylde dygnite that p manys body is hylthful by it. And
and dyffed in the body of man. & Understande that digestio
is in .iii. places of the body. I. In y stomake in the liver and
in all that othere members and ymes of man. And therefore y
stomake is called the first digestyon. The liver is called the
second digestyon and all that othere members are called the thirde digestyon. The

First dy-
gestio is in
y stomake.

First digestyon is in y stomake for every maner fode be it mete be it drinck
that kyndely entereth in the body and to nuryll the body fyrst it dygaweth
kyndely to the stomake and thow it is detorte and digested and then y fode
of the fode eates it is detorte it sheweth and fouketh and dyllid right as it
were a maner of dygnite that we call dygnite in to the liver from whome
the stomake hath his kynde fode as you maye se in the secunde ca. de colage
rope. And all this is done throughte washyng & helyng of kynde hylth
when the stomake hath this done he sheweth and taketh to hym fode to fode
his kyndely fode and nurylling that is most lyke a nurylling to his kynde
and to his complexion and so the renewance passeth out away by a hole in
his botton that is to say in the further ende of y stomake whiche hole
is called in dygnite. Doyte stomake anglice the matre gutte & it is called so
for this reason for it is there xpl that wete of kynde dygnite the fode out
of the stomake and as soone as the fode is out of the stomake it sherteth hys

The matre
gutte.

Doydend
matre gutte
Doydend
matre gutte
Doydend
matre gutte

self a gayne as it was before. Galenus in y booke of Anathomis called this
matre gutte Doydend anglice y portuare. To this portuare is tyed
a knyfe a gutte that is called Duodene whiche is so called for this reason
for he beteth in the length of y fonges hys wylde y ppropose of every man
woman or chyld and it is of quantyte myght with the portuare than wylde
this Duodene hath taken and receyved the fode out from the matre gutte he
taketh therof that nedeth to his kyndely fode and nurylling & that that is
left the Duodene wyngeth it and presseth it together as it were a pressure
hellyng it forth in to another topp of gutte that is knyfe & tyed to hym
whiche gutte is called Jejunium or the fasting gutte that is to say the
hoyde gutte whiche hoyde gutte receyvyth the fode out from Duodene and
sheweth and dygnite out all the Juice and the moisture of y fode and
sheweth forth that same Juice as humyde is shewen from the fode to y liver
by certayn veynes y goseam hym to the liver whiche veynes be called nuryll
raids and this is the reason why these gutte is called Jejunium. For whiche
hath shewen by and taken all the Juice and all the humyde he sheweth it as y
fode to y liver right as it were a maner of a fode for as moche as it hath
none Juice where the Juice the moisture may pass or goe out & so he can
neth as it were hoyde & empy for it is not fene where y Juice passed away
this Jejunium is coude a clubbed hoydous & nuryll. It is neither austere
of Anathomis by reason y the Juice the moisture y he receyvyth nuryll

The hoyd
gutte.

matre gutte

for he beteth in the length of y fonges hys wylde y ppropose of every man
woman or chyld and it is of quantyte myght with the portuare than wylde
this Duodene hath taken and receyved the fode out from the matre gutte he
taketh therof that nedeth to his kyndely fode and nurylling & that that is
left the Duodene wyngeth it and presseth it together as it were a pressure
hellyng it forth in to another topp of gutte that is knyfe & tyed to hym
whiche gutte is called Jejunium or the fasting gutte that is to say the
hoyde gutte whiche hoyde gutte receyvyth the fode out from Duodene and
sheweth and dygnite out all the Juice and the moisture of y fode and
sheweth forth that same Juice as humyde is shewen from the fode to y liver
by certayn veynes y goseam hym to the liver whiche veynes be called nuryll
raids and this is the reason why these gutte is called Jejunium. For whiche
hath shewen by and taken all the Juice and all the humyde he sheweth it as y
fode to y liver right as it were a maner of a fode for as moche as it hath
none Juice where the Juice the moisture may pass or goe out & so he can
neth as it were hoyde & empy for it is not fene where y Juice passed away
this Jejunium is coude a clubbed hoydous & nuryll. It is neither austere
of Anathomis by reason y the Juice the moisture y he receyvyth nuryll

for he beteth in the length of y fonges hys wylde y ppropose of every man
woman or chyld and it is of quantyte myght with the portuare than wylde
this Duodene hath taken and receyved the fode out from the matre gutte he
taketh therof that nedeth to his kyndely fode and nurylling & that that is
left the Duodene wyngeth it and presseth it together as it were a pressure
hellyng it forth in to another topp of gutte that is knyfe & tyed to hym
whiche gutte is called Jejunium or the fasting gutte that is to say the
hoyde gutte whiche hoyde gutte receyvyth the fode out from Duodene and
sheweth and dygnite out all the Juice and the moisture of y fode and
sheweth forth that same Juice as humyde is shewen from the fode to y liver
by certayn veynes y goseam hym to the liver whiche veynes be called nuryll
raids and this is the reason why these gutte is called Jejunium. For whiche
hath shewen by and taken all the Juice and all the humyde he sheweth it as y
fode to y liver right as it were a maner of a fode for as moche as it hath
none Juice where the Juice the moisture may pass or goe out & so he can
neth as it were hoyde & empy for it is not fene where y Juice passed away
this Jejunium is coude a clubbed hoydous & nuryll. It is neither austere
of Anathomis by reason y the Juice the moisture y he receyvyth nuryll

for he beteth in the length of y fonges hys wylde y ppropose of every man
woman or chyld and it is of quantyte myght with the portuare than wylde
this Duodene hath taken and receyved the fode out from the matre gutte he
taketh therof that nedeth to his kyndely fode and nurylling & that that is
left the Duodene wyngeth it and presseth it together as it were a pressure
hellyng it forth in to another topp of gutte that is knyfe & tyed to hym
whiche gutte is called Jejunium or the fasting gutte that is to say the
hoyde gutte whiche hoyde gutte receyvyth the fode out from Duodene and
sheweth and dygnite out all the Juice and the moisture of y fode and
sheweth forth that same Juice as humyde is shewen from the fode to y liver
by certayn veynes y goseam hym to the liver whiche veynes be called nuryll
raids and this is the reason why these gutte is called Jejunium. For whiche
hath shewen by and taken all the Juice and all the humyde he sheweth it as y
fode to y liver right as it were a maner of a fode for as moche as it hath
none Juice where the Juice the moisture may pass or goe out & so he can
neth as it were hoyde & empy for it is not fene where y Juice passed away
this Jejunium is coude a clubbed hoydous & nuryll. It is neither austere
of Anathomis by reason y the Juice the moisture y he receyvyth nuryll

for he beteth in the length of y fonges hys wylde y ppropose of every man
woman or chyld and it is of quantyte myght with the portuare than wylde
this Duodene hath taken and receyved the fode out from the matre gutte he
taketh therof that nedeth to his kyndely fode and nurylling & that that is
left the Duodene wyngeth it and presseth it together as it were a pressure
hellyng it forth in to another topp of gutte that is knyfe & tyed to hym
whiche gutte is called Jejunium or the fasting gutte that is to say the
hoyde gutte whiche hoyde gutte receyvyth the fode out from Duodene and
sheweth and dygnite out all the Juice and the moisture of y fode and
sheweth forth that same Juice as humyde is shewen from the fode to y liver
by certayn veynes y goseam hym to the liver whiche veynes be called nuryll
raids and this is the reason why these gutte is called Jejunium. For whiche
hath shewen by and taken all the Juice and all the humyde he sheweth it as y
fode to y liver right as it were a maner of a fode for as moche as it hath
none Juice where the Juice the moisture may pass or goe out & so he can
neth as it were hoyde & empy for it is not fene where y Juice passed away
this Jejunium is coude a clubbed hoydous & nuryll. It is neither austere
of Anathomis by reason y the Juice the moisture y he receyvyth nuryll

for he beteth in the length of y fonges hys wylde y ppropose of every man
woman or chyld and it is of quantyte myght with the portuare than wylde
this Duodene hath taken and receyved the fode out from the matre gutte he
taketh therof that nedeth to his kyndely fode and nurylling & that that is
left the Duodene wyngeth it and presseth it together as it were a pressure
hellyng it forth in to another topp of gutte that is knyfe & tyed to hym
whiche gutte is called Jejunium or the fasting gutte that is to say the
hoyde gutte whiche hoyde gutte receyvyth the fode out from Duodene and
sheweth and dygnite out all the Juice and the moisture of y fode and
sheweth forth that same Juice as humyde is shewen from the fode to y liver
by certayn veynes y goseam hym to the liver whiche veynes be called nuryll
raids and this is the reason why these gutte is called Jejunium. For whiche
hath shewen by and taken all the Juice and all the humyde he sheweth it as y
fode to y liver right as it were a maner of a fode for as moche as it hath
none Juice where the Juice the moisture may pass or goe out & so he can
neth as it were hoyde & empy for it is not fene where y Juice passed away
this Jejunium is coude a clubbed hoydous & nuryll. It is neither austere
of Anathomis by reason y the Juice the moisture y he receyvyth nuryll

[illegible]

The milk
gaffe.

Wiseratze
be. viii. bey
nes.

the womb
lacker.

Citta fellicia

Operations of polymer.

Liber Primus

the hert is
wel & sprin
ge of natu
call herte in
man,

he is most noble member of every beste he is grounde well and spryng of kynde herte in all the body of man and the herte receyvaeth and draweth to hym the mooste worthy parte of the fode for to consume and nurysh the hym selfe and encrease his kynde herte whiche kynde herte he draweth and giveth and sendeth to all the members and partes about all the body and namely to the moost worthy partes and places first as to the herte and to the liver And therefore the liver and the stomake and all the other members in the body have they kynde kynde from the herte and therefore they as the same worketh in all creatures herte beneth as the herte in man to as they in all other members in the body and all other members have they kynde herte from the herte.

The stoma
ke hath his
kynde herte
fro the hert
not immedi
ately.

Also understande that the stomake hath not his kynde herte from the herte not immediately that is to saye nor straightly principally from the herte and by none other member than from the liver whiche he hath his herte mediat from the herte that is to saye secondly by meane of another. For the herte that the stomake hath is of the herte of the liver taketh of the herte. For the liver taketh herte from the herte and giveth forth of the same to the stomake whiche liver taketh under the bottom of the stomake not under the stomake but above on the ryght side as Galienus sayeth in his booke of Anathomie the liver is as a fyre to the stomake and the stomake is as a potte or a cauldron standing over the fyre.

Chuncheheth bones and Cartilages of the body. Then cometh the lunges and all other spirituall members draweth to them the fode that is draweth to them the liver whiche the lunges taketh his parte by the chyldes and draweth to hym kyndely that mater of the fode that is made and working to become and of that mater is become caused and engendred. Then fel the galle whiche his parte of the fode to hym whiche mater and parte and draweth moost to roler and to nethin to coler. And then taketh the spleen his parte of the fode and gendeth the spleen. But the liver draweth to hym the mater of blode and mundayeth hym and cleneth hym as I sayd and thus and on this wyse in these places and in these members are the thre humours caused and gendred. What be the thre humours you may se in the iii. chapytre. And when the liver hath mundayed that is to saye purged and cleneth the mater of the blode the were substance of whiche mater is the vyne the whiche hym as I have sayd is clenysng from the blode and from the humours whiche passeth forth being to hym of the blode and of the requies of the blode in to the requies by certayn vyenes he called the capillates. Anglice heeth herte vyenes for they be as small as heeth hairs. For they may bymedes be seene as they for smalnes and those vyenes be tyed to the backe and to the ryght bone about the myddes of the rygge bone whiche smal vyenes beeth to them of the blode and of the requies for to nurysh the the vyenes. Then when the liver hath on this wyse purged and cleneth the thes for the thyn and the clene fro the unclene and also after he hath sende about to every parte longer to hym than that whiche is left is called the Puris Aguis or humor sanguinis anglice fyne blode.

Item when the liver hath taketh to hym as I sayd that he is most answering

heed herte
vyenes.

[illegible]

Liber Primus.

Purgatio to hym properly by kynd assigned. **De** the first digestioe hath purgation
of the first of his superfluites by þe mouth about a by þe first hole beneath the mouth by
digestion. galpynge & gapping and þe hole by the second. **De** the second digestioe hath
de the. ii. digestioe hath his purgation with the third. **De** the third digestioe hath
his purgatioe by the fourth. **De** the fourth digestioe hath his purgation by the fifth. **De** the fifth
it be so þe members of þe lower be purged by the first to the fourth. **De** the sixth
of the. ii. & forsaide superfluites of þe food to be purged by the first to the fourth. **De** the seventh
iii. digestioe ue they kynd coule to þe first. **De** the eighth digestioe hath his purgation by the first to the fourth.
what be ra- tes called Crudities humors anglier causes of them purged by the first to the fourth.
we humours res And for this reason for the first hole beneath the mouth by the first to the fourth.
a how they purged by the first hole beneath the mouth by the first to the fourth.
be caused. into the first hole beneath the mouth by the first to the fourth.
the lower hath not despyght them purged by the first to the fourth.
cre & digested in þe stomach. **De** the ninth digestioe hath his purgation by the first to the fourth.
in þe other members of þe body. **De** the tenth digestioe hath his purgation by the first to the fourth.
me þe members receyved nor despyght them purged by the first to the fourth.
a like man may þe despyght them purged by the first to the fourth.
a. le by exaple when þe stomach hath receyved þe food & wyllyngly receyved
as his kind myghte receyve it. **De** the eleventh digestioe hath his purgation by the first to the fourth.
cha wyllyngly receyved þe food & wyllyngly receyved
reth to come in to þe lower. **De** the twelfth digestioe hath his purgation by the first to the fourth.
tareyng to receyve þe food & wyllyngly receyved
gynge & tareyng in to the blood purged by the first to the fourth.
be decocted & digested in þe stomach. **De** the thirteenth digestioe hath his purgation by the first to the fourth.
styll in þe members. **De** the fourteenth digestioe hath his purgation by the first to the fourth.
as a cole. **De** the fifteenth digestioe hath his purgation by the first to the fourth.
myghty & strong in kynde than they receyved. **De** the sixteenth digestioe hath his purgation by the first to the fourth.
other causes of þe body. **De** the seventeenth digestioe hath his purgation by the first to the fourth.
the members. **De** the eighteenth digestioe hath his purgation by the first to the fourth.
same togethere to make & corruptyon whiche is cause of divers humors and
sekenesse & maladyes & poisons in manys body. **De** the nineteenth digestioe hath his purgation by the first to the fourth.
grounded of þe complexion of þe food. **De** the twentieth digestioe hath his purgation by the first to the fourth.
moyste causeth sekenesse of blode. **De** the twenty-first digestioe hath his purgation by the first to the fourth.
sekenesse of fleume. **De** the twenty-second digestioe hath his purgation by the first to the fourth.
As colde & melancolye & that food that is hot & drye causeth sekenesse of Choler. **De** the twenty-third digestioe hath his purgation by the first to the fourth.
me on one yf suche matters tary longe in the body. **De** the twenty-fourth digestioe hath his purgation by the first to the fourth.
haupnge myshapynge. **De** the twenty-fifth digestioe hath his purgation by the first to the fourth.
enyll ha- perly & corrupteth a strengthe of the body. **De** the twenty-sixth digestioe hath his purgation by the first to the fourth.
mones it feruent & moyste & yllous that they wyllyngly receyved. **De** the twenty-seventh digestioe hath his purgation by the first to the fourth.
causeth dy- dy and in þe members. **De** the twenty-eighth digestioe hath his purgation by the first to the fourth.
uers seke- so þe that taryng to divers matters of divers causes. **De** the twenty-ninth digestioe hath his purgation by the first to the fourth.
dysse. þe purged & that is þe blode enchaufeth through the first to the fourth.

causeth a febre **Stycke**. *Febr Et i Kc. se in the .ii. libro. ca. de liuido colore.* If so be that som of þ mater passet in to other mēbres & places in þ body/ than bpō his kynde & his qualites it gendzeth in these mēbres & places byuers maladies/ sekenesse & lozys & apostumes ¶ If it be so that þ mater be cōforted & strengned/ & it be of myght it shoueth & put out hym self by the poyys/ & yf vertu & myght fayle. thā of that mater that lyeth styll spred and sheyt and closed vnder the skyn/ cometh roztupeyons and fozis. as Iche and pūshes/ and scabbes/ & the moztew & luche other. ¶ And yf it be so that þ mater hyde hym self in þ flesshe/ than he caueth & gendzeth *Carbunculus, Vlcera, Antrices, Scrophulas, Cancres.* and luche other. *Carbunculus.* is a looze þ is in this begynnynge/ þ is to say/ in þ growynge/ rede as a Carbūcle stone/ and afterwarde whan he is rype/ it is blacke as a quenched cole/ and by cause of the rednes it beteth the name of a Carbūcle. *Vlcus.* is a bylle/ oz a botche *Antra.* is a felon. *Scrophula.* is a looze that is lyke a swynes wozotyng. *Cancer.* is the cancker. Herhand all that I haue sayd in this Chappetre I lase techythyght woꝛde by woꝛde. *Que & quot a medico sunt consideranda & quomodo se debet habere in iudicatio capitulum tertium.*

After þ thou hast vnderstande all these fozsayd thynges/ yf thou wylt be wyle & ware in this faculte/ þ is to say/ in demyng of byrne/ þ is to say in Iudgement of byrne/ yet most þ know comētours & erposytours woꝛdes of this faculte/ & they are these. which it is/ what hewe it is/ þ is to say the byrne Also what is therein/ how moche it is/ and how many tymes þ byrn was made wher it was made/ & the age of þ man/ oz of þ womā/ and also traueillyng/ yze dyete/ cure/ & hungre/ thurst/ & eke menyng/ wachyng/ etyng & drynkyng/ and luche other. ¶ If thou wylt be wyle in Iudgynd of byrne. these poyntes muste thou know. ¶ Thā foz to know pyghtly al these poyntes & cōdycōs. ¶ Under stande þ whan I say/ whiche. by that woꝛde is vnderstande þ quantite of the byrne. *Qualitas urine.* qualite of the byrne is the colour of the byrne. *Qualitas urine.* the qualite of byrne foz to speke in this purpose/ is the colour of the byrne. ¶ The coloures of þ byrne ben. xx. in numbet. as thou shalt se in the. ii. boke the colour of byrne is caused bynecpally of these. ii. qualites. *Calidite & frigidite.* hete & colde/ foz the moze hete þ regneth in þ body/ the moze depe of colour is þ byrne and the lesse hete/ the lesse depe is the colour of þ byrne/ as thou shalt se by all þ. ii. bokes ¶ But take hede þ thogh I sayd/ þ qualite of byrne is caused & gendred of qualytes/ þ is to say/ calide & frigide/ as I sayd ryght nowe. Menethelesse it is non of the. iii. qualites foz every thyng that is bodily & erthly is made and cōpōnde of þ. iii. Elementes & of the. iii. qualytes/ & they be made of ryght noȝht/ and therfore they are called *Qualitas prime.* the fyrst qualites/ whiche ben these. iii. Elementes/ and these. iiii. humours/ & the. iii. qualites/ thou shalt se in the. i. condycyon. ¶ Item by this woꝛde/ what/ vnderstand substance of þ byrne. Take hede that these. iiii. be alone. *Substantia urine; Corpus urine; Liquor urine; & spūa urine.* The substance of byrne ¶ The body of byrne ¶ The liquours of byrne & the self byrne. And ryght as qualyte/ þ is to say/ the colours of byrne is caused by these. ii. qualites. *Calidite & frigidite.* as I sayd ryght now in þ fyrst cōdycyon of byrne. Ryght so the substance of the body of the byrne/ is caused of these. ii. qualites.

what thyng
gis be to cō
siderid and
how a man
shall vñe hū
to Iudge
byrne.

fyrst condi
cyon:
Qualites
of byrne.

ii. qualites
cause coloz
in byrne.

The fyrst
qualytes.

The secon
de condicio
Substans
of byrne.

Liber primus.

Qualytes actyfe. **Qualytes passyfe.** **Qualytes actyfe.** **Substañs in byrne.** **iiij. cōdiciōs.** **iiij. cōdiciōs.** **¶ humoure** **that moost** **aboundeth** **maisteth** **body.** **Quātytes of byrne.**

siccitate & humiditate dyynes and moystes Caliditas & Frigiditas. are called qualitates actiue. Qualitates actyue/that is to say/qualytes of woꝝkyng and doꝝyng foz thynges that ben made and compoundyd of the.iiii. Elementis/woꝝketh and doth by the sayd qualytes. ¶ Item Siccitas & humiditas are called qualitates passiue. qualytes passyue/that is to say/qualytes of suffryng/foz thynges that are made and cōpounde of the.iiii. Elementes suffre by theyꝝ actyffe/that is to say/þ thynges woꝝketh passyffe/which suffreth. Verbi gratia. Siccitas kyndely constreynyth and holdeth together and letteth no thynges passe away fro hym/as moche as in hym is ¶ therfoze it withholdeth humydyte But þ humour that is moze nesse and moze meltyng and moze watery/meltery and swetteth it in to a thyngne and a subtyll substaunce And than whan humydyte dyffundith the mater and loketh hym and dylateth hym/ than he maketh it obedient and abell to woꝝkyng And qualyte actyffe ouercometh it and woꝝketh in to hym hote oꝝ colde/ whether it be moze oꝝ lesse/and somtyme of bothe lyke moche. ¶ Item vnderstande that substantia urinc. that is to say/ the body of byrne the byrne is in .ii. maner wyse. foz somtyme it is thycke/and somtyme it is thyngne ¶ Thycke it may be in .ii. maner wyse foz somtyme it is thycke /and somtyme it is menely thycke/and so of thyngne hede. ¶ Item by this woꝝde/what is therin.that is to say/in the byrne/ vnderstande these thynges þ thou seest in þ byrne/of whiche all þ.iii. bokes spekeh. ¶ Item by this woꝝde/how moche/vnderstande bothe colours/ & also þ body oꝝ substaunce of the byrne. foz foz þ must take good hede of þ quātyte of þ colours of þ byrne foz þ depet þ the colours sheweth hym/þ moze mater it moeueth & sheweth i þ body/causyng suche colours. foz whā ony of þ.iiii. humours regnat & dominatur in homine. anglice reygnerth & hath þ maystry in mānes body/ þ is to say/whā þ the body standeth muste by þ humour/that is to say/must by þ kynd of þ cōplexiō of þ humour/whiche of all.iiii. humours it shadeth moost by hath maystry moze thā ony of al þ other humours foz euery body þ is cōpōūd of þ.iiii. elemētesstant moost by.ii. of the/of þ which.ii. þ body shadeth moost by/þ one of the .ii. is pperly souerayne & reygnerth / & is maister in þ body/thā þ other humours fyndeth non þ them byeketh noꝝ withstandeth/ & than þ is the cause & the reaso/why þ humours multiplyeth his spice & maketh & causeth suche colours in þ byrne/as þ kynd & þ cōplexiō of þ humours asketh Qualitates & complexiones of þ.iiii. humours. ¶ Shalt se here afterwarde in þ.ii. cōdicion. ¶ Item quātyte of þ byrne is in.iii. wyse/somtyme it is moche/and somtyme it is lytell/ & somtyme it is mene/and therfoze thou must take hede to þ quātyte foz two maner byrne bothe in colour & in substaunce/somtyme sheweth þ is to say signyfeth bothe deth & lyfe. Verbi gratia. byrne blake & moche meyll iquātyte in womē þ traueleth i theyꝝ floures/ þ is to say leke i þ maladye/þ womē cal theyꝝ floures/it sheweth wastyng of þ lekenesse/ foz it sheweth þ she is full of wycked mater and corrupcyon/ but kynde is of myght foz to mayster it and ouercome it and purge it/and cast it out and delpyet hym self therof. But the same byrne in a woman that traueleth not by floures/it sheweth deth/ but she hath the strengre helpe. ¶ Womānes floures ben called in latyne Menstrua. In Englyshe womānes purll. Se in the seconde boke. Tertio Capitulo. De

Liuido colore. Item by this worde how many tymes vnderstande these thre poyntes home often tyme the byrpe owerth robe made and howe often gadzeth and howe often tymes loked. ¶ The byrpe doeth to be made as nere as he may all at oons/as sayth all auctours for this saylon/ that it may be seen & knowen & dzempd/ how moche of myght the byrpe is/ and howe moche wozyng the byrpe hath/ but somtyme it be falleth that oone may not at oons make resonabell quantyte/as in passions of the byrpe and paynes of the byrpe as in. *Stranguria, in flegmon, in Helcosis, in Pitiass, Trichiasis, Lithiasis, Dissuria, Emorogia, etc. in Palis, Stragura est cutta* *tim urine effusio.* Anglice when the byrpe putteth & droppeth away now and now lytell & lytell. ¶ *Itē flegmon.* is a bolting and is a sekenesse in the necke of the belye with payne in longacion. And thet with comonly cometh a rpyng vpon the stomake/ & in the wombe about the scitae/ & then they perdayke and may not slepe. Item flegmon is a maladye when a colde cometh about the herte

¶ *flegmon in greke tonge.* ¶ *Frigus in laten/ Colde in englyshe.* *Sinopsis.* is properly the Cogh/ but flegmon is the colde that cometh afoze. In flegmon somtyme the byrpe is constreyned letted and with holde & somtyme not. ¶ Item also flegmon is a hote postume caused of blode/as *Ecchylia* is a hote postume caused of colre A postume in this purpose is no more to say/ but a bylle oz a boche. ¶ *Itē Helcosis est ulcetratio uescie.* Anglice hurring blampshyng & washyng of y belie/ they that haue this sekenesse fele other whyle whā they pylle huge payne/ & whā they feyle no payne thet the y lyke gretef foz to pylle/ & purge hem self by nethe/ but then may they not purge them/ and when they haue made water/ the belye is empty & ydell and thet they feyle no payne/ somtyme they pylle as it were wyle corupte & cotyn mater & quytteour/ and somtyme as it were the casynnges and the sluddys of a bylle/ oz of a foz/ & is all by cause of blampshyng & hurring of the belye ¶ *Itē Pitiass. i. furfur.* byenne foz they y haue this maledy there byrpe shewed hym with bodys mooste lyke byenne/ oz elles mooste lyke shales oz roues of a foz & that is by cause of scabbhede & of scutyphe of the belye ¶ *Trichiasis. i. capillositas.* anglice hery/ foz they byrpe sheweth hym/ as they were in hym hede herys/ & they that haue these. ii. passions y is to say *Hiditriasis* & *Trichiasis* they feyle grete icche about the belye oz bladet within warde and aboute theyz taylende/ wotfoze they loue to be touchyd theyz aboute with a colde thynge/ by cause of bythyng and of ichyng and of rekelynge that they feyle there about.

How byn ought to be made gadered & loked

Hurringe of the blad der.

Lithiasis & Calculus are all one *Calculus in secūdo*

Libro Capitulo de lacteo colore. ¶ *Dissuria est constriccio ueretri, ita omnino urina negat.* anglice cōstreyning and ctepyng and sheweryng togyder of the perde so moche y he maye not make vater. *Emorogia est per secretum membrum. i. uirgani uuluum in mingendo sanguinis emanatio.* anglice when one pylleth bloode. *Paralys.* is y Paulley And it is taken here in this purpose/as when the byrpe renneth fro one/ and he feleth is not/ oz els that he know it not. *Hec breuiarius medicine.* anglice this thynge sheweth in his boke Bzeupaye of medecyne. When are somtyme so stryten with y Paulley y in paulley in theyz prauye membyes/ that theyz byrpe passeth fro them/ that they know it not the prauye ¶ *Itē* som folke/as namely/ olde folke/ are so feble in kynde y they maye not wholde there byr/ thet in suche case is may not be tak at one tyme. It owerth as

the prauye membyes

Liber primus.

make telleth to be taken at dyuers tymes / in dyuers vessels. and not two ma-
 kyngis in one vessel. So that every collectyō may be eyn seyne and Iudgyd
 whiche is most myghty and therfore is owerth to be made at ones / and in one
 vessel / yf it may. Ryght so it owerth to be collecte and gadered at ones in one ves-
 sel ought sell for that sheweth better and more betely the myght in the workynge of
 to be lokyd kynde in the body / then doth but one parte of the byrne. Item byrne owerth
 at. iiii. leue- to be loketh thyres at leste. fyrst a none as it is made / stoppe the byrnall that
 cal tymes. the kynde here and the spytes passe not out therof / and then within a shortly
 tyme loke it agayne / that you may se and knowe what and howe moche kynde
 worketh in the body for other whyle the byrne is thynne. when it is newe
 made and tarpeth styll thynn / and that sheweth buttyng of digestyon of the
 lokynge of humours in y body / & ynbelth. Somtyme the byrne is made thynne / & toyneth
 byrne. thycke / and afterwarde toyneth thynne agayne / that sheweth degyston. And
 somtyme it is made thycke and toyneth thynne / and that sheweth complete and
 full digestyon / and therfore vnderstande that every byrne that chaungeth fro
 thynne to thycke is better / then that / that doth contrarie. And therfore that
 byrne that is made thynne and toyneth thycke / afterwarde is best of all byr-
 nes / and namely yf it be cleere / or yf it cleere hym self aboue after y chaungynge
 the beste after that / is that / that is made thycke and chaungeth not / but kepeyth
 hym self styll thycke. But worst of all / is that / that is made thynne and lesteyth
 styll thynne. Then when thou hast byll well beholde it / & let it in thy mynde
 what coloure the body of the byrne is / whether it is moche or lytell in quantyte
 the coloure thycke or thynne / mene bythene bothe / swarte / or byght / or cleere / or trubby /
 quantyte e- equale / or inequale / that is to say / whether it be ouer all alpe the / or moze
 qualyte in in one place than in another. And also what maner bodyes or thynges sheweth
 equalyte & them in the byrne / as thou shalt se by the seconde boke. Set it by softly and hele
 contentes it cleene / that it may kepe it self in his kynde colours / as he came fro the body /
 of byrn. and also y he may haue his kynde resydence / that is to say / his kyndely resting
 and that it be not powred out of one vessel in to another vessel. for then the
 byrne wyl make it corrupt and chaunge it. Nother that it be not swagged noz
 bozne fro place to place. for shakynge & boystous ordynge / may cause byrne to
 be trubbled and thyched / & so may y iudgemēt be dyslaynd. the. iiii. houres after
 or. ii. ho. or els. i. ho. or. iiii. quarters of an houre at y lest / behold it agayne yf it be
 as y left it / or yf it be chaunged fro thycke to thyn or contrarie. thā late it rest aga-
 yne. & than y. iiii. tyme an houre or moze after take good hede thereto / yf it be as
 the. iiii. whē y sayst it last / or els yf it be toyned / thā gyue iudgemēt as y shalt se by both
 lokynge of y y last boke / whā an byrne is brought to a phisicio / for to iudge. If hese that y
 byrn. byrne be chaunged / he taketh & caueth it at y fyre or in hote water / & y is better
 But as make sayd in his text / y this maner doyng is not to be prayled. for as
 y opynon he sayd somtyme whā byrne cometh fro a mā thyck & trubly / it sheweth gret ben-
 of make in tolyte or wynde & distemperas of y humours in y body / and bycause of y grette be-
 chaungynge of tolyte / & also by reaso of dystriblyng of y humours in y body / y byrne is grosse
 byrn. & thyck & dystribled & indigested / & all is by reaso that kynd here is slowe & not
 ryght redy nor of myght to fulfyll his kyndely workynge. And whā y byrne is
 chaufed at y fyre / or i hote wat thā through myght & vtrū helpe of y decoccyō

of þe cradyte of þe humours þe kynde herte therof is noght of might nor of power for
to worke nor for to make decoraciō as it had whyle þe byrn was i þe bodye therfor
chaūspynge of byrn maketh a fals significaciō. thus saith þe lake þe bat. ¶ By this The cōtē
whereunderstand the thynges þe be cōtēned in þe byrn. i. þe bodies þe appere in the tens or bo
byrne or in þe myddell benethe/ or els ouer all þe byrne. why ther that they be. Al
so vnderstand the place where þe byrn oweth to be collect gadzed & taken & all 2yn.
also þe place where he ought to be loket ¶ he vessel were þe byrn ought to be collect
& take in/ ought to be vessel of glasse full clene and whith/ and thynne & cleere/ In what
& round/ & shapyn as lyke þe bladder of a mā/ as it may be. For ryght as the pat- vessel! þe
tyes of the byrne kept them in the byrne/ or bladder wthin þe body of mā. ryght so 2yn ought
bycause of þe forme & the figure of the vessel/ the byrne shewed hym holy in his to be recey
bynde/ for in this wyse all the byrne & all his partyes shewe them playnly to þe ued:
lyght/ & to þe Judgement of mā in order of bynde/ & els not. kynde so ordayneth &
shapeth & dyspose hymself in luche wyse in þe body & in all þe mēbres of þe body/ þe
amonges those thyngis ther be Contenta urine. anglice bodies in the byrne. as all
these; iii. boke specyfeth/ which bodies ben depatted & deuyded fro the mēbres
in þe body/ and they deuydyd and partyd putteth them in the byrne / ryght as
they be caused and gened in the body. The nether partye/ benethe/ þe myddell
partie in the myddell/ & the ouerst partie aboue. The partyes of þe ouer mēbres in
þe body of man/ bekyndely most lyght/ & the reason is/ for þe ouerst partyes in þe
body are fede & kept and nuryshed/ wth þe blode of þe herte/ whiche blode is moze
hote and moze lyght by way of kynde/ than any other blode þe is in the body of
man/ or of beest. The mydde partyes of the body is fede lesse/ & the nether par-
tyes moze lesse/ & for this reason/ these resolucongs these delicacions/ or þe pty the resolut
as taken of that/ that cometh of the mēbres & falleth away fro them/ and ons fallerth
the places within the body of man sheweth the pprozionaliter in þe byrn where fro þe mem-
they ben caused and gened in the body within man / the place there the byrn bres of the
oweth to be loket/ it oweth to be a cleere place and a byrght but nat ouer mych body
byrght/ for ouer myche byrghtnesse maketh the byrne fal to some of the same
coler and byrghtnesse/ and so thou may be dyspued. ¶ And then hol- The place
de the byrnall on the ryght hande / and yf the lyght be byrght and redious & manet of
boue and grete reflexions of lyght / as it falleth loutyme by cause of glas or lokyng of
whyyte walles or of other thyngges that are byrght / and geueth reflexions of byrn
lyght/ putte the lefte hāde there betwene the face & the byrnall that spyrtes of
þe lyght be nat dislegregat þe ist o say/ not dyspledd throug racyous shynyng
of þe soune/ or of þe pyre/ or els of another thyng/ & yf þe are be wōdye byrghtaga-
ynst þe haue hāde by bynde þe byrnal. i. byrwene þe byrnal & þe byrght are/ deuy-
lyng & shadowyng/ þe stroke of þe are. ¶ The whē thou haste wterly nupsed the
wpon all þe poyntes & cōdyctiōs þe I haue sayd befoze/ meue it & shagge it a lytel
& softly & lyghtly/ & holde it styl a lytel/ & in þe moeyng take hede if there in ap
pere ppostalis & whether ppostalis meue hi lyghtly/ or heuely/ & also in þe rest- Moeyng
yng/ whether it drawe to þe place ther it was befoze/ & in to þe same fourme a fi of þe ppost
gure as he was befoze/ or els he deuydeth him/ or dyspleth him self in diuers
partyes of the byrne. Of al these poyntes see in the laste boke of ppostalis after
all these poyntes / sinelle thereto with thy nose/ and yf it dorch stycke/ or haue

Liber primus.

what tyme
byn ought
to be made
a lokyd.

For this ca
pion.

byrne of
chyldeyn.

calidi et
sicc
calidi et
sicc

byrne of
olde folke.

only wycked sauour/other the byrne shold haue. Of styk of byrne/se in dyuers
places both in p. ii. boke & in the. iiii. ¶ Itte flake techyth p it owyth to be looked
at kandell lyght/when it nedeth & on the same wyse as by daye. ¶ Itte by this
worde/whan/ vnderstande bothe the tyme when the byrne oweth to be made
& also tyme whe it oweth to be looked/as agaynst p fyrst poynte vnderstande it
oweth to be made in p moynynge/ or els agayne p day/ whe it is wel & perfectly
degested & gadzed in p belye/ & after that he hath hadde his kynde slepe & reste/
and kynd be redy for to delyuer it out for then is his wykyng of kynd cōplete
And therfore p byrne that is wought & degested kyndely by myght as I sayd
is for to be gūe Iugemēt certayn therof/ & of no other byrne but suche. ¶ And
this is the Philosphie for when mē walketh/ or maketh his kynde is meued &
wādyed & is vnyquyte/ p is to say/ hath not his kynd rest/ but mā that is doynge
& belye & occupied by his. v. wyttis/ in thoughtes & dedes outward/ p mā hath
for to doone & therfore/ as longe as mā is occupied more outward/ the inward
de/ p kynde here is lesse myght/ & of lesse wykyng within But whe may hath
his kynde reste and slepe/ then hath kynde his reste/ & his quiete/ & is not letted
through other occupacōs outward/ and p tyme he wyketh most myghty about
deccōpō & degestō of p fode & of p humours And therfore is p moynynge byrne
better in all maner poyntes the only other ¶ whe it oweth to be looked & how ma
ny tymes/ it is sayd. ¶ Item by p. viii. worde whe I say Age vnderstand one
maner of byrne/ is I aged folke. another maner byrne in folke saylyng for kind
¶ Chyldeyn haue byrne pallyshe and thyn/ for though it so be they be natura
lyte/ that is to say/ kyndely. Calidi & biamidi. anglie/ hote and moyste and because
of theyz hote/ there byrne sholde be clere & hygh of colour & because of moyste
nes thycke/ therfore for as moche as they ben glotons/ and kepeyth not certayn
diete. Therfore kynde here is theked and straungled/ and that is the cause why
that byrne shewyth whytyshe and pallyshe and thynnyshe/ as it were faynt
whyte. ¶ hat chyldeyn are all daye so etyng/ is because of possibylite of theyz
mater and nede of theyz encreysynge and waxyng/ and because pyncypally of
streynnes of the wayes of theyz byrne. theyz byrne is thynnyshe. ¶ Jonge
folke are kyndely Calidi & sicc. anglie hote and drye because of theyz hote/ theyz
byrne ought to be depe in colour/ that is to say/ cyttyn/ or subzubicundus/ & p
because of siccite/ thynne & clere and byghit Citrium & subzubicundus. Se in theyz
propre Chapyttes. ¶ Olde folke by comen counse are Frigid & sicc. anglie colde
& drye/ and vpon that complexion/ theyz byrne is faynt of colour/ as subzubicundus
or zelowshe/ or pallyshe/ faynte in colour/ because theyz kynde here begyn
neth to fayle/ and colde begynneth to regne in them/ and then because of drye
nes of melancolpe/ that is to say/ the same humours that is called so/ suche hu
mours is colde of kynde & begynneth to regne in the. ¶ folke saylyng & bled
fore rage/ are Frigid & sicc. colde & drye/ & therfore theyz byrne is Alba & spissa. an
glie/ whyte and thycke/ whyte because of colde. thycke because of humydyte/ &
also because of plenty of superfluytes of p flevome/ which superfluytes remneth
and stoweth in them to the byrn/ and so doth it not yet in olde folke. Of hu
mours & complexion & of ages of man is here after. ¶ Itte by this word/ kynde

maxd
xi



vnderstande compleiion in kynde/ for ryght as age woꝛketh in byrpe of man/
ryght so doth compleiion of man. ¶ And for to knowe what compleiion/ is vn-
derstande that there are. iiii. Elementes Ignis, Aer, Aqua, & Terra. anglice fyre/ ayze
water and erthe. ¶ Item there ben. iiii. humours Sanguis Colera Fleuma & Melancolia
anglice Blode Colre Fleume and Melancolie. ¶ Nowe are there. iiii. qualites
answeryng kyndely to these. iiii. Elementes/ and to these. iiii. humours. Caliditas
siccatas Frigiditas & humiditas. anglice hotnes/ and drynes/ coldnes/ and moystnes.

iiii. cōplex-
iōs

iiii. humou-
res.

iiii. qual-
ites.

¶ This worde answerng in kynde/ as in this mater/ is as moche to saye/ as
accoꝝdyng in kynde. ¶ Now these. iiii. qualytes answer bothe to the Elemen-
tes/ to the. iiii. humours. For bloode answereth to ayze Colre to fyre Fleume to
water/ and Melancolie to erthe. ¶ For ayze and Sanguis ben Calidi & humidi
Ignis & Colera Calidi & siccī Aqua & fleuma Frigida & humida ¶ Terra & Melanco-
lia Frigida & sicca. And thus thou mayst se/ howe these. ii. iiii. answer to the fyre
iii. These. iii. iiii. answer to bothe these. iiii. And of these. iii. iiii. euery thyng
that is bodyly and erthly is compouned and made For vpon the temperaūse &
dysposycyon of these. iii. iiii. standeth euery maner helthy and vnhelthy of man.
And se howe Sanguineus is he/ that is sanguyne complexiō For he hath most
of ayze and blode And so his compleiion is Calidus & humidus. hote and moyste/ &
suche ben whyte & rede in the face with a ruddye or amburū here. Colericus stant
most by the fyre and Colre/ and he is Calidus & siccus. hote and drye And they ben
blake of here/ and yelow blake like in the face/ and some with a rubihede
in the chekes/ that is the gentell colour/ and moost clene. Fleumaticus. by wa-
ter and fleume/ and so he is Frigidus & humidus. here anburū/ or blake here/ and
ryght whyte in the face Melancolicus. by erthe and melancolie/ and therfore that
compleiion is Frigida & sicca. colde & drye/ blake here & swarthy & yallowgh face.

¶ Also there is nothyng & is bodyly & erthly/ but that it is bothe hote & colde/
moyste and drye all. iiii. For it is made as I sayd of all. iiii. Elementes. But
vpon that Element or humour that the body hath most of/ by that Element/
or by that humour standeth his kynde by and of hym he bereyth his name of
compleiion. ¶ Nowe for to speke of man/ there is no man/ nor woman in
this worlde/ but that they muste be calidus and humidus/ but not withstan-
dyng one may be moze and another lesse. Verba gratia. Peraventure this man is
calidus and humidus in euyt temper betwene the. iiii. qualytes. But for as
moche is in this cause/ the kynde of his compleiion enparcyth/ lessthy/ saynthe
and ensleyfmed/ it is falslyth peruenture/ that his here encreaseth/ and his
moystnes vanyssheth and lessthy/ and so he falslyth to be Colericus/ wher afore
he was Sanguineus. For Colericus/ as I sayd is naturally Calidus and siccus
and Sanguineus/ naturally Calidus and humidus/ and so by cause of inequa-
lyte of humours/ that is to saye/ by reason of oneuen propoꝝcyon of them/ wher
be many tyme in euyldysposyciō/ & oft vnhelthful/ & therfore in euery cōplexiō
a man may wex & encrease moze in one humour then in another/ as is afore sayd
These are & statys of cōplexiōs (anguiney comily are long because of hete/ for

Liber primus.

States of hete is lyght by way of kynde And therfore naturally it draweth hward fatte
cöplexions by reason of humidite for humidite naturallyteth and draweth abode
Colerici, longe and slender/ longe because of colre. for Colera draweth hward/
Colerike. because that he is hote of kynde Slender because of siccite/ as it foloweth well
 by that I sayd in the seconde condicion. Siccite dilateth nat noz spredeth hym
flagmatyk self abode/ but rather contrarpe. *Fleumatici*, lytell & fatte. Lytell because of colde
 for colde is cöstrictpe and drawyng togyther/ and byndeth togyther. Fatte by
Melanco- cause of humidite/ as I sayd before. *Melanoli*, lytell and slender. Lytell because
lyke. of freygidpe/ as I sayd afoze. And slender also because of siccite/ as I sayd be-
 fore. But of tētymes state of complexyon varyeth & chaungeth *per accidens*, that is
 to say by dyuers chaunces and fortunes and cases as it befallerh comynly. For
 somtyme they that be Coleric. and they that be Melancolic/ are fatte and that
 is because of moche plente of good mete and drynke/ and of moche reste and
 ease/ and suche other poyntes. ¶ Item somtyme *Sanguenif* & *Fleumatici* are
 gracilis/ anglice small/ slender/ and thynne/ because of abstynence & trauelyng
 and suche other causes. ¶ Item some are moze lytell thā they shold be/ be kynd
 be paccidē complexion/ and that may be/ because of lytell nutriment of the matryce/ or
 of greter & because of lytell sperme of the father/ or of the mother in tyme of generacyon/
 of lesser sta- or of bothe/ or els because of euyl keepyng in theyr youthe. *Sperma*, le in y seconde
 ture then boke capitulo *De luto colore*, and in the propre chapytre *De spermate*. ¶ *Sperma*
 nature re- is whyte bodde/ whyte seede/ or whyte mater/ that passeth fro a man/ and fro a
 quyzeth. beest in tyme of generacyon. ¶ Item yf thou se an byrre which thou knowest
 of beest/ le anone in the nexte condicion folowyng/ as to the age of man y haue
 afoze in the fyrst condicion now to the complexion/ know well/ that yf *Caliditas*
 & *Humiditas* rayneth in the body/ this is to say/ yf the body stande by the .ii. qualites
 as it is in them that is of Sanguine complexion holy/ y byrre is rede/ or redde/ the
 and menely thynke. Rede because of chytyte. Thynke because of humydyte. for
 Sanguine complexion maketh suche byrre/ this is to say/ rede & thynke And vnd-
 stande/ this rednes and thynknes/ for a byght rednes/ both a mene thynknes/
 And whan the byrre sheweth hym to/ he is the that made it be of Sanguine co-
 plexion and in good helth. ¶ If the byrre apere goldeyn/ Citryne colours/
 and thynne and clere/ and yf he be Colic/ he sheweth that he is hote. That it
 is goldeyn/ or citryne/ is because of hete/ thynne and clere/ because of siccite. For
 Colericus is hote and drye/ and therfore maketh he suche byrre. ¶ If the byrre be
alba & *grossa* whyte and gret and thynke and he be flagmatyk/ it sheweth that he
 drynes cau- is hote. It is *alba* because of freygidpe/ and thynke because of humidite/ for fleu-
 seth thyn- ma/ that is to say *fleumatica complexio* is frigid & humid/ and therfore suche is the
 nes in byr- byrre of that complexion/ or els pale and thynke/ by the same reason. ¶ Item
 ne and mo- yf the byrre be yelowe/ or whyte/ and thynne/ and drye/ that is to say/ clere
 fines cau- and byght/ in one that is melancolic/ it sheweth that he is hote/ it is yelowe
 seth thyn- or els whyth/ because of freygidpe Thynne because of siccite/ & subtyll by the
 nes/ same reason. For siccite caueth alwaye clerenes and byghtnes in the byrre.

as humydite causeth euer more thyness. ¶ Item by this worde be oꝝ she vnderstande whether the hyrne be of man/ oꝝ of woman And vnderstande that the hyrne of man/ and the hyrne of woman/ are full lyke/ yf they be bothe of one complexion And full harde to knowe a sonder And so is also the hyrne of an hole man & colyue And the hyrne of an hole womā Sanguyne. Wat one ly the hyrne of man is euer more naturally more lyght and more bryght/ thā is womans hyrne And the womans hyrne is more swartyshe and more derke and dymyshe than is mannes hyrne And the reason is. For a woman of what complexion she be/ she is frigida & humida And man of what copleris he be/ he is naturalyter Calidus and lictus more than a woman. And also by cause of vytages and coruptions/ that brede in them/ more then in men. For moche of her complexions/ coruptions/ of fylthes & superfluytes of humours in them gendreth and dyaweth/ and descendeth naturalyter downe to hyr matryce. For to deluyet and purge them oute by that membre/ that is to say/ by the matryce/ and so out by the value/ that is to say/ by þ gate of hyr body/ that is to say of hyr pꝛeupe membre/ of suche fylthes and coruptions cometh her maladye/ that is called womans maladye. For no man noz body hath þ maladye/ but women onely. And women calle it her floures/ and this sekenesse is called in latyn menstruū. The matryce of women is the sentine of womans body. Sentina properly is the gutter of a sheppe oꝝ of a herbyn/ oꝝ the place wher the fylthe passeth oute awaye/ right so all the fylthe and coruption of womans body dyaweth thither as to his gutter. Of the matryce and properties therof/ and of womans tynnis/ loke in the ii. booke in the iii. chappitre. Be hyrdo coloze. And we knowe well/ that nother wythe lyke noz auctours of whythe gyueth other letynge noz other reiole/ for to haue dyscrecyon/ oꝝ knowyng betwene mannes hyrn and womans hyrne/ as I sayd ryght now. ¶ If thou wolt lerne to Judge beettes water fro mannes water. This teachet Auicenna In his booke of hyrnes. ¶ The more nere that mannes hyrne is to the sygh in mene byllauue/ the more thynke it seimeth to the sygh. But other beettes hyrne contrario/ the more nere the more thynke it seimeth to the sygh. ¶ And also hyrne of man/ oꝝ of woman oꝝ of chyld/ can moze hath a matter of byrgnites in hym/ by whiche it is all waye ealy for to knowe. For beettes water yf it be in an hyrnall it is euer moze whytyshe oꝝ yelowyshe/ and no brygheness/ cherys. And be it neuer so clere out of the hyrnall/ it seimeth thynke in the hyrnall/ and neuer bryght. It is so be that hyrne of man/ woman/ oꝝ chyld be mingel with water of a beette/ mannes hyrne hatheth hym above/ and beettes beettes/ oꝝ els the byrnall to all fa plottes by them self/ for byndely that one wyl not meble with that other. ¶ Item by this worde canple/ vnderstande belynes/ as study/ thought/ tenysple/ wherynes/ verryng/ verryng/ and suche other maner thynges. For by Canples trauple and belynelles/ cometh mearyng and steryng/ and by mearyng and steryng/ the body is chafeth. And by cause of chafyng of the body/ þ humours be consumeth and wasteth And so it causeth rebines and thynnes in the byrn dicyon. For blode of his owne kynde is here/ and when gette here chaufeth hym/ be

Wyrne of women.

The hyrne of a beette.

Liber primus.

is moze hote per accidens/ that is to saye/ vnproperly/ and vnkyndely hote. For than it is hote other wyse than by his kynde And than that accidental here/ that is to saye/ vnkynde hete distempereth and vndyspollyth and mynnysheth/ that is to saye/ lesseth the humydyte of the bloode And than this vayne is rede/ bycause of suche vnkynd hete/ & thynne bycause of mynnyshyng

howe rest & of humydyte. ¶ Item by trauayle vnderstonde his contraye/ that is to saye/ ease hurted reste and ease For reste/ there it is ouer moche/ it congeellyth/ that is to saye/ constryngeth and byndyth and withholdeth the kynde hete/ and refreyneth/ that is to saye/ coleteth the complexion And that causeth in the vayne thynnesse and wanne colours/ and rawe/ and indigested. ¶ Item ouer moche reste and ease maketh superfluytes and corrupciōs of wycketh humours to be gendryd in the body/ and are cause/ that the body may not deliuer hym of them by fumolytes by the poyrs and by surete For ryght as excesse trauayle harmeth & nopeth the kynde kyght so excesse of reste and of ease/ nopeth and greueth & kynde For all thynges loueth mene/ and hateth excesse. If it be so that one take colde withoutwarde/ than is the vayne whyttysshe and crude/ that is to saye/ rawe. If the colde be grete/ it ouercometh the inner partyes of & body/ and peryssheth the places of digestyon/ and congeleth the kynde hete/ as I sayde ryght now. *Congelacio.* ¶ Is for to congele properly In englysshe for to freese and wyzke/ as froste doth in weteresse And also it refreyneth/ and letteth and withholdeth the Colte fro his kynde delectacyon and degestyon/ lytell colde entrynge in to the poyrs/ stoppeth them and letteth/ that the kynde mostoure may not haue there plynne/ by the poyrs of the body And therefore they be left closed vnder the hyde And than they war/ and encrese. And in some folke it causeth feuerys and feyntynes and euill dyspolycions And suche maner folke nedeth good keepynge But in some men kynde is myghty/ and draweth and turneth them in to the lyuer/ and so by myght/ kynde lenderth them to the to the reyns/ and so it passeth oute with the vayne/ and causeth in the vayne a whyttenesse. ¶ Item by this worde Ire vnderstonde euery maner passyon in mynd. as wythe/ sorowe/ now and than/ dyde/ care/ thought and studye/ and suche moze. For euery maner suche passyon/ causeth the kynde hete/ the spirytus/ and the bloode to calefacte/ and chaunge/ other inward or outward/ or els bothe. Also when the herte is calefacte/ than is the bloode of the body moeued/ and chaunged/ and distempred/ and bycause there of all the humours/ and also the vayne lacketh depenelles in & coloure. ¶ Item by this worde Dyr vnderstonde reuyllynge and keepynge in luyng For in well reuyllynge standeth moche the helthe/ and the vnhelthe in man. ¶ *ix. condicio.* ¶ Is to saye/ when the appetyte wylleth or desyreth And also in luyng of/ alway somwhat with appetyte/ so that kynde may be refreshed/ & not oppressed And also in metes and drynkes and weyng and agreyng the herte of to his complexion Also in trauelyng/ clothyng/ reste/ slepyng/ and wakyng and so in all other lyke poyntes For yf all suche poyntes be kepte/ the body is hole and sounde And than the vayne sheweth hym after the kynde com-

plexion of the body And yf not the body is vnholle/and there after it sheweth
 hym self in the byrne But otherwhyle þ kynde is myghty/and ouercometh
 suche poynthes But neuertheless though kynd ouer mayster somliche poynthes
 He ouer maysteryth not all / and though he ouer mayster/ somtyme/ he ouer
 maysteryth not alway. ¶ Also good ayre helpeth moche to the helth of man/
 wodde contrre is best of ayre/ and most hollosom. After that helyly contrre/hey
 contrre/ next that medewe/ and playn contrre/ worste is fennylshe & moztyshe
 contrre And contrre that is ful of wolis and lakis. Stony contrre is kyndely
 Frigida & sicca. Gory and moddy. Frigida & humida. fatte and tough and claylshe/
 Calida & humida. Soudy Calida & sicca. ¶ Item by this worde Cure/ vnderstande
 traueple and belynes in mynde / as I sayde in the. xx. condicion/ vpon this
 worde Tre. For belynes though & kare/ meuyth/ itereth/ dyssturbleth/ and dis
 tempereth the humours in the body/ and gendryth in them vnkynde hete/ &
 that vnkynde hete dyssturbleth and dystempereth the body/ wherby þ byrne
 is moze thyrke/ that is to saye/ moze depe in colours And pyncypally vnder
 stand/ by thys worde Cure/ Studie/ thought and care. For studie yf it be to
 moche/ and namely with moche syttinge it dyssturth and vndoyth the bo
 dy. ¶ Item by this worde hunge/ vnderstande fastyng and abstynence from
 mete and dzyneke. For fastyng and grete abstynence maketh an enty wombe/
 ¶ For Aristotle sayd that the enty wombe archaueith the byrne. wherfoze it
 seemeth wele that they that eateth lytell and dzyneke lytell/ maketh byrne
 well coloured/ that is to saye citrine/ or els cede and thyne For whan hete
 is ouer maystred and overcome with dzyneke/ as it is in them/ that eateth ly
 tell and dzyneke lytell There the byrne is multiplied in his colour. But
 they that are replete and full and fatte/ they make byrne crude & whytyshe
 ¶ Item by this worde Etyng/ vnderstande quantyte and qualyte of fode/ Etyng .i.
 For grete plente/ and namely excelle in meate and dzyneke/ caueth byrne vnderstand
 whyte and shyre. And that for two reasons. As I saake techyth One is this
 For thozw excelle/ of meate and dzyneke Color naturalis. the kynde hete is ouer
 charged and agreued/ and bycause there of digestyon is stuffed and stopped &
 letted/ and tyll the fode be perfeghtly desyed/ the blode is not perfeghtly co
 plete/ nor also þ byrne may not haue his perfeght dzyng/ as he sholde ha
 ue And therfoze it is Alba & cruda. whyte and rewe/ that is to saye/ whytyshe
 and rampyshe/ and suche maner byrne maketh the glotoness and this dzyon
 ken folke. ¶ Another reason is this/ for excelle in meate and dzyneke moy
 stes the body And whan it is excessyf in the body/ that is to saye/ whan it is
 ouer moche/ the kynde hete is mynussyd and lessed thozw them/ and so is the
 blode congelyd and hete fayleth myght in his workyng And therfoze the
 byrne passeth out Cruda & indigesta. that is to saye/ whytyshe and wannyshe/
 watryshe and sheryshe ¶ Item lytell fode maketh the byrn Rudy and byrght/
 and clere For lytell hete of fode fordothe the humydyte in the body/ and the
 moze that the humydyte is waysted the moze dzye is the body/ And dzyenes
 caueth euermoze rudynes and clerenes in the byrne / As it is them that
 eateth lytell/ and dzyneke lytell But fode whan it is taken in wrong/ that

m. t. u. s.

m. t. u. s. n. o. t. e.

xliii. c. d. i. s. c. y. o. n.

Etyng .i. vnderstand
quantite of
fode.
Excesse of
meate and
dzyneke.

m. t. u. s.

ii. c. e. s. s. e. o. f. e. x. c. e. s. s. e. o. f. m. e. a. t. e. & d. z. y. n. e. k. e.

Liber primus.

Moderate
meate con-
forteth na-
ture.

Qualytes
of meate di-
uerfyth the
byrne.

is to say/reasonable mesure/it heteth kyndely all the body/and fedeth and su-
stenteth and tempereth all the lymes and partyes in mannes body/ & haldeyth
 & noryssheth the lyfe And in as moche as is in hym he causeth suche byrne
 As þe complexion of þe body asketh/and ryght as the fode dyuerfyeth the byrn
 vpon dyuerfytes of the quante of the fode/ þe is to say/ vpon that it is moche
 or els mene/ Ryght so it batyeth & dyuerfyeth the byrne. Vpon the diuerfytes
 of his qualytes/that is to say/ vpon that he is colde/ or hote/ moyste/ or drye/
 in complexion. *Verbi gratia.* Fode that is kyndely hote causeth byrne ruddye and
 clere/ as they that ate hote metes and drynkes and spices/ for hete/ of suche
 fode fyrste achauyeth the lyuer And thogh that chaufyng the blode of þe
 lyuer menyssheth his good colours and hete/ and maketh them vnable for to
 worke And than the spytes of the herte/ taketh of that hete/ and clyberth and
 gnyeth it agayne/ and so the byrne is calefacte and well coloured ¶ Colde
 mete/ þe is to say/ fode that is colde in complexion makyth the byrne Crude &
 indigest/ for coldnes lesseth the hete in the lyuer And also þe hete of þe spytes
 of the herte/ and so letteth and fordyeth digestion. ¶ Item fode that is moyste
 thycherth the byrne/ for the kynde humydite of the fode kyndely encreaseth þe
 moystnes of the lyuer/ and the more that the moystnes of the lyuer be/ þe lesse
 must the hete of the bloode be wth spūs of the herte/ ben *Calidus & Humidus* thā
 it heteth the bloode/ and causeth rudenes and thynnes in the byrne. ¶ Item
 mete that is drye of kynde causeth the byrne thynne/ and cleve/ and of tenty
 mes cede/ and somtyme Citryne/ for the drynes of the meate/ kyndely dryeth
 the humydite of the blode/ and so it causeth dryenes in the body/ and dryenes
 of the body causeth rudynes in the byrne/ or els Citrin But neuertheles som-
 tyme the stomake is colde/ and that bycause of his coldenes/ he swageth and
 lesseth the hete and the feruour of the bloode/ and so causeth and letteth the
 depnes of the colours in the byrne And yf the mans/ or womans complexion
 be hote/ than drye fode draweth the byrne in to Citrine colours. If there co-
 plexion be colde/ it draweth it in to whyte colours. *Iohannicus.* in his boke of
 Isagogis. sayth that some metes in man causeth good humours and some euyl.

iiii. maner
wyle dyne
ke diuerfyeth
the byrne.

¶ Item drynkes dyuerfyeth the byrn in. iiii. maner wyse/ bycause of qualyte/
 and also bycause of quantyte/ and bycause of substance of the drynke/ and
 bycause of colours/ of drynke/ and by reason of qualyte & quantyte/ of dryne
 ke/ lyke as I sayd ryght now of mete. ¶ By reason of substance of drynke
 as yf the drynke be moche duretyke/ or moche supple For drynke duretyke
 & supple multiplyeth þe byrn/ þe is to say/ maketh one for to pylle moche in qua-
 tyte Spisse & styptile menyssheth þe byrn Spisse is thicke. Styptike is clere &
 thyn and dryght of *Dureticum & stypticum.* of. xliii. auctours fynde I now that I
 may tell what they are For these Apothicaris that best shold know. Some of
 them say that Dureticum is drye/ and some say that Dureticum is byndyng
 as wyne byndeth at the byeste And Styptike is soure and harthe as frute/ &
 namely as Bezie or they be rypp And some say that Duretike is constryctyfe
 that is to saye/ byndyng And constryctyfe solutyfe/ that is to saye/ losyng and
 ot byndyng And some say contrarpe ratione colorym. Duretyke solutyfe/

and Stiptyke constryctye And some sayn Diuretyke is long kept/ & stale/ as
 sydre/ of. ii. yere olde/ or. iii. yere olde/ and as stale ale/ and suche other And
 Stiptyke is newe/ as newe wyne/ newe sydre/ newe ale/ and suche maner of
 thyngis And gramerly for to speke Diuretyke is sayd of this worde *Diu* that
 is to say/ longe/ & of this worde *retinere*/ & is to say/ wth haldyng/ & thyng
 that is long tyme kept/ it may be sayd in this wyse for to speke Stiptyke is
 no more for to saye/ but newe as it cometh of the Stocke For Stipes is & *Stoc-*
ke that bereth the frute. Item some say that Diuretyke is hote and drye And
 Stiptyke colde and moyste And so Diuretyke is sayd of this word *de*/ that is
 to say/ of And of this worde *dyere*/ that is to say/ byrennyng And Stiptyke co
 meth of the stocke. Item some say that Diuretyke is hote and moyste/ and w
 a maner of Harpnes/ as wyne/ and syther and Harpale/ and suche other as be
 ouer olde in suche maner For suche maner dryncke cause moche dryne. ¶ *Itē*
 dryncke dryereth the dryn bycause of colours/ as whyte wyne/ maketh the
 dryne drye & whyte wyne and watryllhe/ for by reason of his supertyte of his
 substaunce And also bycause & it is glydyng as water/ it passeth swythly and
 swerthly to the bladder. ¶ Item wyne rede & clere maketh dryne whyte & clere
 but not full/ as doth whyte wyne/ for it is more hote than whyte wyne is/ &
 some dele loget/ saythoz it come downe to & bladder/ than doth whyte wyne
 ¶ If the wyne be hygh & thicke of colour/ & is to say/ depe of colour & swart
 rede/ it maketh dryne swarte rede/ or moche toward. ¶ If it be swete wyne
 thogh it be thicke/ it maketh dryne clere and thynne/ for if it be swete wyne
 the dryste anone/ bycause of the swethnes draweth hym to hymselfe/ for the
 lykyng that the dryste hath ther to For & spirituales of mā delyze metes and
 drynckes & are delycate/ & than onely & aquosyte/ & is to say/ & waterne/ or
 moystnes ther of dwelleth a whyle in the lyuer/ and so passeth forth to the
 bladder/ as I sayd in the. iii. chappre. *Gilbertus*. in his coment upon *Gylis* sayd
 al maner wyne causeth dryne whyte and thynne/ & namely yf it be drynck
 in excelle/ & so doth all maner drynckes/ the whiche ben ordeyned for mānes
 sustentacyon/ in the same wyse. ¶ Undestande also & all maner wyne are
 hote and moyste in complexion And by reason of theyr calidyte/ they ben de
 licatise/ whyte wyne is most tēpreth/ for it hath most of humidite and leste
 of calidite And therfore it is leste delicatys and most humectys/ that is to say
 most lest dryng. ¶ Itē take hede & ener more & depare & wyne is in colour. i.
 & more swarte rede & it be/ & & more thicke & it be & & more swete & it be/ the
 more hote it is/ & & leste moiste it is/ & i. effecte. i. & leste in myght & due of kyn
 de/ & therfore al wines/ & namely in effecte suche wyne noyeth & dryst. Now
 yf thou wyl be wyle were & discrete/ & is to say/ not disceyued in iudgyng of
 dryn/ & behouest to know pertyly these. *xx. cōdiciōs* also sayd w & poites & ben
 sayd therof/ but namely & pziipally &. *iiii. fyrst*/ for these. *iiii. fyrst* are moost
 necessary/ for they be moost pziipall & moost substācyall/ al & other. *xvi. are* but
 accidētal/ & secūdarie toward these. *iiii. for* they more certifieth the phisicion
 and more betely sheweth the state & dispolicio of & body. these are thole. *iiii.*
 The qualyte of & dryne The substāce of & dryn The thyngis & are cōtēd

Nature of
wyne.

Qualytes
of wyne.

Liber secundus.

+
hyspne euer
more signy
fyeth thye
thynges.

what signi
fieth þ bo
dy of þ hys
ne.

in the hyspne / and the quantyte of the hyspne / and all the poyntes that I haue
sayd / or shall saye in this faculte. ¶ Understonde generally / that hyspne euer
more signyfieth. iii. thyngis. that is to saye / disposicion of the complexion of
the body / Disposicion of the humours of the body / And Disposicion of myght
and kynde in the body / The colours of þ hyspne sheweth euermore the dispo
sicion of complexion of the body / for colour of the hyspne is caueth pyncypally
of the complexion of man / and pyncypally of calidite / for caliditas is pyn
cypall wyketh and maketh of digestion in man. ¶ The body of the hyspne sheweth
euermore the disposicion of the humours of man / for whan þ humours
are disparted and disperled about in the body / and disturbed / and distempe
red / they cause a thychnes in the hyspne / and contrario / whan it is otherwys
But both toggyder / that is to saye / the colours of the hyspne / and the body of
the hyspne / sheweth the state of the body of man. ¶ And take good hede / whye
I say both the body of the hyspne / and the colours of the hyspne / both toggyder
for though the colours of the hyspne shew hym neuer so good / but yf the body
of the hyspne shew hym good also / it is no good token / nor though the hyspne
shew hym neuer so good / but the colour do also / it is no good token. But ne
uertheless better is one good than nother and yf both the body and the colour
be good / it sheweth helth / myght / and vertu of kynde. As with the grace of
god I shall sheweth you by all the two bookes folowyng / As moche as au
ctours of this faculte spebeth and techyth:

Incipit secundus liber Vricislarum, de coloribus in generali. et de
numero colorum. Capitulum primum.

The fyrste
chapytre of
the. xx. colo
urs in gene
rall.



¶ For these thyngis that be sayd in the fyrst treatyse / for to
goo to our propose. Understande ther be. xx. colours in hyspne
as thou shalt se by order / by all the. ii. boke folowynge. The
fyrst is Niger. The. ii. is Luidus. The. iii. is Albus. The
iiii. Lacteus. The. v. Glaucus. The. vi. Karopos. The. vii.
Pallidus. The. viii. Subpallidus. The. ix. Citrinus. The
x. Subcitrinus. The. xi. Rufus. The. xii. Subrufus. The
xiii. Rubens. The. xiiii. Subrubens. The. xv. Rubicundus. The. xvi. Subru
bicundus. The. xvii. Inopos. The. xviii. Kpatos. The. xix. Viridis. The. xx.
Niger. what all these colours be / and how they shalbe knowyn / and what
they betoken / and in what wyse thou shalt haue in ther propre Chapytres by
and by / And haue no wonder that most part all auctours begynneth at blake
colour in hyspne / and endeth at blake colour / for ther is one maner of blake
colour in hyspne / that is caused of mortificacion. And that maner of blaknes
is lyke a blake horne shynnyng / or lyke a Hauens fether / or lyke a man of the
kynde of Ethiopie. And there is another maner of blaknes / that is caueth
compet adustyon. And soo auctours make procelle / as who gothe aboute a
Cercle / and come agayne there be beganne. ¶ Understande that this ter
me mortificacio / is this moche for to say in this faculte / waysting / quechynge
a fozdornyng kynd hete in þ body of mā thyngh excess of colde / whan þ body is

Mortifica
cion.

ouercomen with excelle of colde/ than be the humours of the body all desolate
and dystyute and restrayned fro her kynde hete, so that kynde may not wor-
ke nor beete wile in the body. ¶ And ryght so as this terte *Adustion complet* is
alwaye to be vnderstonde in regarde of hete/ moztly for too saye/ or speke
Adustum anglice brennyng/ as tohan the humours/ or some of the humours/
are trapeyled and dystempereth throughe excelle of vnkynde hete. But adustio
complet/ is whā excelle of vnkynde hete/ is moche & whete as is no helthe/ or
vnnethes any. ¶ Than these forsayd. ii. colours Some Auctours drydeth
them vpon the dysposycyon of digestio. These colours some be taken mozt-
tytyracyon of digestyon. as niger color & liuidus color. ¶ What is mortifica-
cyon I sayde ryght now. *Niger & Liuidus*. So in theyr owne pprop. Chapvtre
Sometyme colours betokeneth pyuacyon of dygestyon/ as album/ lacteus/
glaucus/ and karopos/ pyuacyon/ that is to saye/ reuyng and benymyng/
As I sayde of this woide Pyuare reuyng and benymyng. And Pyuacyon
is taken here/ for lessyng and wanyng/ and feblemyng/ and small
of dygestyon. ¶ Item some colours sheweth begynnynge of dygestyon/ as
subpallidus & pallidus & subcitrinus. And some dygestyon complet/ as Citri-
nus & Rufus & subrufus. Some excelle of dygestyon/ as Rubens/ Rubicundus
& subrubicundus. And some colours adustyon of digestyon/ as Inopos & hya-
nos. And some sheweth adustyon complet and mozttytacyon also. as blacke
colours and grene colours/ whiche grene colours is moost lyke a leef of grene
cale/ whiche we calle whyte cole And blacke moost lyke the leef of a blacke ca-
le. ¶ Of mortificion and adustion complet/ I haue spoken of afore. ¶ Item
some drydeth these. ii. Colours of byrne/ vpon the dysposycyon of the hu-
mours. For the humours are mater and cause of the colours in byrne And
that is moze better dewyng/ as many Auctours sayth And they say that
all colours fro Citryne downwarde/ betokeneth that plente of melancolye
with lytell flewme reyneth & hath domynyon in a body. ¶ Understande
this Melancolie is taken in. iii. maner of wyse. Somtyme it is taken in spe-
che/ for one of the. iiii. humours/ that is to saye/ *Sanguis, Colera, Fleuma, & Melancolla*
Of whiche it is sayd suffyciently In the fyrst boke In the thyrde chapytre.
And somtyme it is taken for excelle/ of that humours And on this wyse it is
take here And somtyme it is take for a pallio of y^e soule/ as yre & wyath & suche
other. Cyterine colours sheweth Colre & flewme/ but moze of the colre Rufus
color/ is a mene body soundele moze thynne/ thā thicke/ sheweth y^e the arte-
riis & the blode of the arteriis are good and myghy & namely y^e blode of y^e arte-
riis/ whiche blode & the arteriis is mater & cause of kynde hete/ & of the spūs
of lyf. Arteriis properly be y^e beynes by y^e which y^e spiritual meynes draweth
to them ayze And spūs be y^e pozis of lūgis And therfore arterie are as moch
for to saye as aertraire/ y^e is to saye/ drawyng ayze/ here is accordeth Galen
in his anathomis. There he sayth thus arteriis are ceteryn beynes by which
y^e herte is tyed & knytte to y^e lūgis & draweth y^e herte by y^e pozis of y^e lūgis
& y^e arteriis passe forth by y^e other pytes ther y^e powcis be. pūcis i englyshe
Pulsus in latyn y^e beynes in y^e wyldes And pulsus is of ten taken for y^e place

what is a
dustyon.

dryd dig of
y. ii. colors
of byrne.

Another di
wydng of
ii. colours
of byrne.

autovij.

that is to say for the vessels of the hande which bein the spirytmatt mēbres
 le in the cal. de lūido colore. and in ca. de hētopos. ¶ Item Rufus colour with a
 body somdel more thicke than thynne. sheweth that sanguis Epatis blode
 of the lyuer regneth in the body. whan sanguis Epatis regneth than is
 Epatis hole and in good tempoure. and that is cause and token of hete a noyſ
 spryng of lyfe. For in helth of the lyuer standeth the helth of the body pynny
 philly. ¶ Rubens & subrubens. clere and thynne. and sondele more thynne than
 thicke. sheweth as rufus. but not so peepsh. For rubens sheweth more mene
 temper. than rubens or subrubens. For rubens and subrubens sheweth mo
 re excess and dyspenſance of hete. than doth rufus. ¶ Item Rubens & subrubens
 color. with a thicke and a troubylly body. sheweth grete dyslurbyng of the
 humours in the body. ¶ Rubecundus & subrubicundus. sheweth that colre regneth
 in the body. out of melure. and euerygathe the blode and enflameth the blode.
 And yf the coloure in the byn be somoche rubecund. & it be most lyke pur
 purus coloure. it sheweth that the blode is thicke and dys. & that the moyſ
 nes of the blode is taken out and drawen away fro hym throughe excess and
 dispenſance of excess of hete. ¶ Inopos that blode is thicke and clem
 med and stoddod together. and sheweth hand bynt and mēged w soule. shew
 the corrupſion. ¶ Cyanos sheweth thys same. saue that cyanos is somhat worse
 than inopos. for it sheweth more aduſion. than doth inopos. ¶ Viridis color.
 in the byn. sheweth that melancolia regneth in the body. and that
 kynde and moſt humyde of the bodye is wayſeth and fordon and distroyd
 And also that the blode. hath losse his owne kynde coloure and his rudinesse.
 ¶ Lūidus color. in byn. sheweth fleome and malancolye.

¶ Explicit primū capitulum de coloribus in generale & in cōmū. Incipit secundū capitulum de
 coloribus in specia. Et primo de Negro colore.



¶ De blake & thou shalt knote blake colours in byn euer
 more by a swarthe. a bekenes. a dynnes. in the byn
 most to blaknesse. wode. somtyme most lyke a hozner.
 blak. the synnyge and glytting. And somtyme most
 lyke a wauens. fethre. And somtyme most lyke the face of
 a man of Ethyoppe. And such blaknes in the byn
 as this Chappre sheweth of eueryngathe is caused a gedyed
 in this wyse. whyle the byn is in a body. hete togeth
 in to moyſnes. and that moſte body. that is to say in the byn. For hete les
 seth and wayſeth away. and that that is subtyll draweth away. And than
 that. that is grosse and trouble. that is to say thicke and clyth. the bodye
 styll. and hete shaldest it and brenneth it. And so cauſeth a swarthe. and
 blaknes in the byn. And on this wyse is blaknes caused in byn. ¶ Some
 sayth that blaknes in byn is cauſeth on. by. in a net. wyse. because of a dar
 kynt. as I sayd. right now. And also as it is in men of Ethyoppe. that are
 fowne brenne. ¶ Item a second reason is because of moſtification of kynde
 hete. For this is kynde hete. not of myght. nor of vertue. for to colour a blode
 as he sholde do. wherfore the blode tetterh and chaungeth his owne kynde

In helth
 of a lyuer
 standeth
 helth of the
 blode.

Here en
 derthe. i.
 chaptes of
 colours in
 general. a
 begynneth
 the seconde
 chappre of
 colours in
 specyall.

The secōd
 a. iii. cause.

colours and turneth in to blacknes. ¶ Item. iii. reason is by congelacyon of the blode/whan one taketh colde by the extremities of the body/ as we se other whyle in wynter tye Congelacyon of blode/ is whan the blode is con gelyd/ that is to saye/ whan þ blode is colde byten/ that is to say/ taken with colde And bycause therof the byrne lesseth his colour/ and maketh it wāne and blacke/ and rhycke/ and clumped/ and euill disposed/ what ben the extremities of the body. Se in the fyrst boke/ the. ii. chappre. ¶ Item the. iiii. maner reasons is bycause of chaungyng of the humours in the body/ as it befall leth oftentimes/ as whan the blode/ or els other humours chaunged and corrupt them in to Melancolye. whiche Melancolye syth it is blake of hyn de/ it maketh that the byrne that cometh therof to be blake. ¶ Item. v. reason is/ bycause of hurtynge and bruysynge/ or of clemyngyng of some noble membre in the body/ that whan þ blode cometh it maketh a discolouryng & a blacknes in the byrne. *Isaake In quarto libro de febribus.* sayth that noble membres of þ body of man/ are the beyne and the Arteries of mānes body/ whiche for theyr nobylnes & theyr worthynes/ kind is worse other whyle for to meue and sette away fro them the mater of maladyes/ and of sekenesse to other membres or to other places of the body. ¶ It. vi. reason is/ bycause of admixtion of some blake liquors/ or of some blake matter within the byrne/ as it falleth oftentimes/ whan sanguis Menstruus anglyt blode of the vile mater of womans sekenesse/ whiche they call her flowre/ sweethly and byrnyth and byllyeth to the Veyns/ and so to the bladder/ and so infecteth the byrne/ & so cometh forth with the byrne *Singula Menstrua et Menstrua* are all one. Some sayth þ blake colour of byrne is caused by of. iii. thynges/ bycause of aduysynge/ bycause of mortification/ or bycause of admixtion of blake humours/ that is to saye/ of melancolye/ that is called *Riger humor* a blake humour/ for it is blake by way of bynde/ for it hath most byndely of the earth/ and most is answeryng to þ Element as thou hast in the fyrst boke the. iii. chappre. And vnderstande that blake byrne hath sweetmore it byrnes in the byrne/ or els the chyphines And for the reason/ for blacknes is there no sweetthanes and byrnes and doughtyness/ that is dyscrepancy and dysoblyng of the humours/ as it is in every blacke byrne. ¶ Item. ii. reason is/ blacke colours in byrne/ it caused of grete cold leping the bynde here/ or els of vnkyned here byrnyng & leping the bynde here/ and bothe these causeth thynges in the byrne. ¶ Item. iii. reason is/ blacke byrnyng/ other it floweth cohsipien/ þ is to say wastynge of the substance all humours of the body/ that is to say/ tynnyng byrnyng of the blode/ bycause of vnkyned here/ or of flesherly mortification/ that is to say/ extinction and forbyng and quenchynge of bynde here thogghy exte of colde/ or els it floweth purgation of the humours of melancolye And in at the poyntes/ the body of the byrne is rhycke/ or rhycke for exte more intension of the blode/ that is to say/ byrnyng/ causeth exte more thynges in þ byrne/ by reason of collyng and wastynge of the blode about in the beyne of þ body. Also þ. iiii. reason of mortification þ byrne is rhycke/ bycause þ rhycke declayneth it a crudelyth it is cold. ¶ Also in purgation of humours melancolye

Liber secundus.

the byrne is thicke / by reason of the terrestre / & is to say / & ethenes of melācolpe / is myrte and menged with the byrne And for these reasons blacke colour in byrne sheweth hym with a thicke / or a thicke body / Nevertheless per accidens. that is to saye / causes chaunges that befaller / may blacke colours in byrne shewe with a thynne body And that befaller whan mater naroweth and strayteth the wayes of the byrne And that passeth and scapeth ther away partyes that be small & subtyll / as powder or dust / whiche small supple partyes / in as moche as they are blacke / they cause blacknes in the byrne / and also in as moche as they be thicke / they thicke the byrne / lesse than half thicke. ¶ Chan vnderstande for a reule / that blacke byrn moche in quantyte / and with a body ineguale / sheweth byrdyng of a febre quarteyne whiche febre quarteyne is caused thogh excessse of mittion of melācolpe with a humour overgoynge hym / that is to say / & byrne / whan it is moche in

where of a
quartein is
caused.

Water of
& lekenes.

quantyte / it sheweth purgacyon of & mater of melācolpe / and wastynge of the lekenesse / that is for to say / it is token that kynd is mygher in hym selfe / for to mayntre that euill distemperance / of that humour and purge hym selfe therof / for bycause of purgacyon of the mater of & maladye and menysshynge of the lekenesse / the byrne ought to multiply / that is to say / be moche in quantyte. ¶ *Materia morbi.* the mater of the lekenesses / euermore is that humour that causeth the maladye ¶ Also whan that the byrne is thicke inegual it sheweth euermore in euery maner byrne turbacyon and distemperance of the humours in the body And also in suche partyes of & byrne / as thou seest most thiknes and most trublynes / in the same partyes of the body is most distemperance of the humours And in that place is the body most seker And yf it be ouer all & body / the lekenesse is also ouer all the body But take hede that byrne may be spylle / that is to say / thicke in .iii. maner wyse. Sōtyme it is thicke / bycause of noble digestiō / & that is a noble tokē / for it sheweth myght in kynd. ¶ It is sōtyme the byrne is thicke / bycause of largenes of & mores of the byrn / and & is other whyle / bycause of feblenes of kynd / & that is yllous / for it is tokē that kynde is not of power in hym self for to with holde / nor for to kepe the humours of the body ¶ Item sōtyme & byrne is thicke / bycause of multitude and dystemperance of some vnkynde humours in the body But in bothe these .ii. laste poyntes the byrne is more thicke and more dede in colour / than whan it is thicke / bycause of good digestiō And as the byrne is equale / or ineguale / so is the distemperance in the body / equale is to saye / euen ouer all pte. Inegual more thicke in ome place than in another. ¶ Item blacke byrne / be it equale / or inegual / and it be with a lytell body / that is to saye / lytell in quantyte / that byrne is supple / for it is full perillous. ¶ Item byrne moche / & and byrne / and & moche / is blackneswarde / sheweth mortification. ¶ Item this terme mortification. I haue expounded in the fyrste Chapitre. ¶ Vnderstande that / whan blacke byrne sheweth mortification / it is more blacke / than whan it sheweth wastynge of the quarteyne. ¶ And also thou must vnderstande / that whan blacke byrne sheweth mortification / than was made by a byrne of & that blacke byrne

Of what
cause com-
mich thich-
nes i byrne

Equaltyas
& inegual
tas i byrn.

that is for meane the byrne / that was made hytte afore that blacke byrne
 bycame blacke whiche was bloo afore And in this maner wyse vnderstande
 As ofte as I say suche byrne / or luche went befozn luche / or luche Item
 byrne blacke and gleteryng lyke a horne / y is blacke & thynnyng / or moche
 lyke a tauens fether / or els lyke the face of a man of Eriope / which bycause
 of sume byrennyng are blacke in the face. Sheweth aduision complet And thā
 was the byrne grene afore. Item byrne blacke & thynne abouen and thyr-
 ke downewarde & with a foule swarte resydence in the bothū after that y
 byrne hath his kynde resydence. If it be of a woman it sheweth purgacyon
 of hyr floures If luche byrne be of a man / it is not fully so swart / nor the re-
 sydence in the bothū is not fully so blacke / as whan it is of a woman Thā
 it sheweth / as I sayd in the fyrste reuole wastynge / of a quartene / or els of a
 febre / that hath some spice of a quartene / haunyng no redarge to the quantite
 of the byrne / as I sayd. Understonde that this tyme Resydence is taken in
 ii. maner wyse in thislike And as y myght se / in this forsayd reuole Som
 tyme for kynde testynge in the vessel after it is made As I taught in y fyrst
 boke / the .iii. chapytte And also it is taken for euery maner of thyk matier in
 the byrne that draueth downe to the bothū in the byrnall / that we call y
 drestes the groudne fopes. Item blacke byrne and fatte abouen / as foppes
 made with oyle / and with an puell sauoure at the nose / haunyng no passyon in
 the bladder / nor in the tynes / yf it be in a acue it sheweth deith. Fathernesse
 eueryng sheweth wastynge and melynge away of kynde. Sygnecke alle
 sheweth corynge and fordyng of the kynde. Of fathneste and of fetoure
 se in y. iii. boke in theyr propre chapytelle. If it hath no sadour / but as byrn
 sholde haue / ther is helpe. If he haue therewith a passyon on the tynes / hope
 there is of mendinge Also that byrn that graeth a fetoure too a mānes nose
 fete of or it be put to the nose / it sheweth deith. Understonde by blacke byrne
 here / not onely that byrn that is blacke ouer all / or blackyshe But also that
 byrne that hath in hym / as it were a blacke sky / a swartysh clowde / y ma-
 keth the byrne to seme blacke / or blackyshe / and also for byrne that is rubi-
 cunda & purpure & inopos & hyanos That is moche in quantyte / it sheweth y
 the kynde is of myght and powere to helpe hym self And for to purga y mater
 of the sekenesses And pryncypally the byrne shewe hym moche in die critica
 in the day of cretyacion / what is *matetia morbi* / mater of the sekenesse. I haue
 sayd whan the clowde is honyng in the myddes / it sheweth *matetia morbi* is obe-
 diaunt too kynde / and that the sykenesse is made able and dysposed for too
 be ouercomen & ouer maysted by kynde. What is an acue I sayd / you may
 moze theof se wher I speke of febre. I haue techerth / y good tokenesse in seke
 ben the se. Whychynes in kynde And that is the noblest sygne of reueryng of
 the sekenesse / that may be in a seke man Good mynde / resonable slepe / appe-
 tite to souer meate / or fode nor ouerthyng bryth / smellyng of nose a name-
 ly of synnyng the hys / whychynes in the body / that is to saye / yf he maye
 stee and yf wyde hym in tyme and to tyme hym selfe Good coloure in the face /
 in lippes / in the nose / and about the temples. & geyyon yf it be vpon y quan-

Resydes in
byrne.

what is
black byrn

Good to-
his ma-
ke man,

Liber secundus.

Egestyon is etyng And digestyon is despyng/as this verse sayd *Qui bene digerit Ingerit Ege*
Ingestyon *rit est bene sanus.* anglice/he that well eteth despeth and shyteth he is hole wbe-
Digestyon ther he goo o2 sytte/swete ouer all the body hote/o2 colde But better is hote

o2 els hote swete in the hede alone But colde swete in the hede alone is
 perylous As Izaak techyth in f.iii. chappre de febrisus. If he fele in hym
 selfe any mendment/after the swete/o2 els that the febris abate and swage
 therwith/than it is good tokyn. ¶ Also yf he thyncke his Egestyon do hym
 good/nooble tokne Bledynge at the nose in die critico And it be nor in ex-
 cesse/but as kynde may goodly suffice & bere And namely yf he fele any men-
 dyng o2 any lyghnes in hym ther after. ¶ Spartyng whyte in colour and
 hongyng well togyder And yf he may deliuer hym well therof at oones o2

euyl signes
 is seke mā

twyes o2 thyes at the moste/it is a good sygne. ¶ Mala signa/ euyl toknes
 in sykness be these/ yf the epylpydes wer bloo and his nose lene and sharpe
 and thynne and wrynge together and the rose thrylles narrow and goon to
 gyder/ and the ende of the nose colde and the brennis falleth/ yf his teeres of
 water come out at his eyen agayne his wyll If that one eye ware lesse than
 that other If his eyen war holow dryke and dymme/ and gastely lokyng/
 al these are tokens of deth. ¶ And take good hede yf thogh therbe moo euyl to-
 kens than good in a syke man/ yet he may recouer/ & thogh there apere moze
 good tokens than euyl/ yet is ther no surety of amedyng For ther is moze
 hede of lyke one euyl sygne/ than helpe in. v. o2 vi. good sygnes and so con-
 trario And pynceppally in myghtes of kynde. ¶ And therfore thou muste ta-
 ke hede of the goodnesse and of the euylnesse of the sygnes/ and not onely of
 the nombre of them. ¶ For Galienus sayth vpon Ippocras Empidius That

Galienus.

thogh a seke body make blacke vyne in the begynnyng of his sekenesse/ and
 after also/ with dyedefull tokens it not withstanding he may shape it If yf
 the person haue myght of kynde. ¶ Item Galienus sayth whan fyrst in the
 begynnyng of his sekenesse come a blacke vyne/ & thogh it last so many daies
 and ther come afterwarde a whyte vyne/ with a whyte Ipostalis/ than yf
 it be so yf he haue within hym strength of kynde it sheweth lessyng & waspyng
 of yf sekenesses. ¶ Marke well these.ii. remedies that Galienus techeth by blak
 colours as I sayd in yf nyxt rewle afore these.ii. ¶ This word Ipostalis is

Ipostalis
 is sumtym
 taken spery
 all/ & lōry-
 me general

sumtyme take in speryall/ and somtyme in generall/ whan it is taken in spe-
 ryall/ it is onely in the grounde and in the botthum of yf vyne/ & alwaie whā
 taken spery it is so it is properly Ipostalis. But whan it is in the myddes of the vyne it
 is properly called Eneozmia. whan it is aboue/ that is to say/ in the ouer par-
 tye of the vyne/ it is called Epiphilus. i. Rubes/ & sype. And whan it is ta-
 ken generally/ be it in the grounde be it in the myddes be it aboue it is called
 Ipostalis properly vnproperly/ whan it is in the ouer partye of the vyne.
 But be it properly/ o2 vnproperly it is euermore in the vyne/ moze lyke a
 roke/ & myle/ & clowde/ o2 a sype. And vnderstande that the vyger that Ipo-
 stalis holde hym in the vyne/ the moze ventose it sheweth in the body

Item dymme byn lyke taste of yzo in a lente febz sheweth straguria. Straguria & other passyos of y bladder. .i.lii. ca. iiii. v. conditione. A lente febz maketh one lene & feynre & feble/ and whan one hath it comely he wandzeth therab.

Explicit secundum capitulum de nigro colore. Incipit tertium capitulum de fluido colore.

Bloo colour is mozte bytwene whyte colour and blacke/ haupnge
 su what moze of blacke colour than of whyte/ by estymacyon And
 therfore all auctours trete therof mozte after blacke colour/ for as
 moche as it mozte accozdeth to black/ y body of bloo byzne is natu-
 rall whyte Bycause of admyrcion of parttes that ben terrestre/ that is to say
 erthyshe/ with other parttes that ben wateryshe is the blacknes/ or els y
 bloones caused/ for those pytes y ben terrestre naturaly be blackyshe/ & this
 is bloo colour in byzne caused of blacke colour and whyte colour But mozte
 partte all auctours techyth that bloodnes in byzn is caused in .v. maner wy-
 ses As bycause of pturbacyon of the humours in the body/ as it is in y wom-
 be. flure/ for in euery flur/ fleume by reason of his liquydite/ that is to say/
 of his mplyngnes/ & his nesshenes/ he mengeth and mydleth hym selfe & by
 reason therof he is euermoze pryncypall medlours and instrumente in euery
 flure/ and whan he regneth & floweth aboute in y body/ than are y humours
 all distourbled and distempered in the body/ & in y beynes/ and bycause there
 of is gendzed a maner of bloodheede in the byzne/ y is to say/ a swarthynesse
 a dymnesse/ somdele to blacknesse warde. ¶ Item. ii. reasons bycause of flur &
 humours/ as in Kethome In Kethome the humours are dystourbleth & the hu-
 mours are infecte/ y is to say/ dymmed & dulled and all dystuayed And so the
 byzne taketh a maner of bloodnesse/ for as moche as the humours in y body/
 haue lost theyr kynde byghynesse/ or els haue not all theyr byghynesse/ as
 they sholde haue kyndely. ¶ Item. iii. reason is cause of defaute of y. ii. dige-
 styon/ as it is in Apostasi. for whan Epar is distuayed/ by reason of frigidy-
 te/ the bloode is not depured/ noz desyed/ noz hath not his kynd nuryshyng
 as he sholde haue And therfore the bloode cometh to the beynes and to other
 membyres of the body But take hede for as moche as it hath not his kyndely
 nuryshyng in Epar/ as he shold haue hadde/ he is not of kynd noz of myght for
 to nurysh & fede y mebyres & the pytes of the body ¶ he mebyres & the pytes of
 the body taketh to them of the bloo/ all y is able & couenpaut to chem & an-
 sweryng to theyr kynde/ & the remenaūt/ telozth & sheweth/ & sendeth it as
 gayne to Epar And than for as moche as it is vnpure & stude a dymme in co-
 loure/ it causeth suche colour in y byzne/ & in this wyse/ is the colde ydopysse
 engedzed. whan many spices of ydopysse ther be & which they are. se in y. iiii.
 chappre De albo colore. Of the hote ydopysse. se in the .x. chappre. de rubro co-
 lore. Item vnkid hete megeth w kynd hete quenebyth & fordoth y kynd hete &
 draweth out fro y kynd hete those pytes y be most suryle & pytes y made y
 humours light & byght/ & so bycause therof y hote is dymyshe & bloyshe/ as
 it fareth by kynde and vnkynde hete in the body of man & as it doth by fyze &
 water/ moche fyze quencheoth lytel water/ and moche water quencheoth lytel
 fyze Byght so it is bytwene kynde hete and vnkynde hete in mannes body.

Bloo byzn

Bloo byzn
 is caled. v.
 maner wa-
 yes.

Generacyō
 of the flure

Generacyō
 of ydopysse

Liber secundus.

Of þe beynes in mānes body. ¶ Underſtande that all the beynes of the body of man begynneth at the lyuer/ as all the ſynexes of the body begynneth at the hede/ in the hactell be hynde In the nether partres of the lyuer begynneth a beyne/ & that is called *Vena ramosa*. the braunche beyne/ and that for dyuers cauſes/ for fro hym ſpedeth all other beynes/ this *Vena ramosa* is alſo called *Lactea porta* or *porta lactis*.
The mylke gat. ¶ mylke gate for it taketh and receyueth fro the ſtomake a mater as whyte as mylke/ whiche whyte mater is called *Ciſamaria* the *Ciſamarpe* be. viij. beynes that be miſeraice/ whiche I ſpake of in the fyrſt boke/ the iii. chapytre. *Lactea porta* is alſo called that ſame reppe & ſame gutte that is called *Longacio* upon/ thetin is *Iſpyr*. & than it is called ſo/ & is to ſay/ mylke gate for it is moſt whyte of all the guttys in the body/ or els it is called mylke gate/ *De r contrarium* by the contrarpe for of mylke is he nought All the ſylche of þe wombe goth thow out hym at þe tayle ende Alſo *Lactea porta* is another thyng as I ſayd. l. ii. iii. ca. ¶ Item the forſayd braunche beyne is called *Arteria magna*. the grette arterpe for as moche as he is the gretteſt of all the artertis/ and fro hym cometh all other artertis And alſo bycauſe that by hym pyncypally cometh kynde moſture and reſtreſſynge to all þe artertis. Artertis proprely be the beynes by the whiche the ſpirituall mebzres draweth to them ayre and there ſpirdes by pores of the lunges And therfore Artertis are as moche for to ſay/ as *actrati* or *actrabe* that is to ſay/ drawyng ayre. ¶ This *Vena ramosa* is deuyded in to. b. beynes whiche. b. beynes deuydeth them in to dyuers partres of the lyuer And one of the. b. beynes gothe to the ryggebone/ and there he deuydeth hym in to a ſholke/ that are tyed to the ryggebone Of the which I ſpake in the fyrſt boke the. ii. ca. ¶ Then of theſe beynes *Capillares*. cometh oute one that is called *Kilis* the kyle And it is ſayd of this worde of grette *Kilos*. *I. luccus* uſe for that beyne *Capillares* that are tyed to þe ryggebone beſet the ſule/ & is to ſay/ the bynne fro the lyuer in to the reynes as I ſayd in. l. ii. ca. ¶ Tha fro hym ſpedeth many beynes about in þe lemes in dyuers partres of the byppes to þe theſe leggis feet and toes of the which one goth in to the fote vnder the knokyll And ther on is good bledyng agayne ſeteneſſe of the reynes & of the bladder & the matryce & agayne apoſtomes and boches And it is called *Sophina* the *Sopheyne*. ¶ Alſo fro *Vena Ramosa*. cometh beynes that are called *Emozodys* *Emozoides* of this *Emia* or *Emac* that is to ſay/ ſanguis bloode And of this worde *Mois* that is to ſay/ flurus the flure for by the beynes and in the beynes may men haue the flur of bloode with ſharpe & huge peyne that is called in englyſhe the *Emozoides* this terme *Emozoides* *Emozoides* be taken both for the beynes and the ſoreneſſe alſo. ¶ Underſtonde þe men haue theyr purgacion by the *Emozoides* as women by theyr floures/ And howe many ſpices be there of. Be in the thyrde boke xliiij. Chapytre ¶ Item fro *Vena Ramosa*. cometh many ſmall beynes/ & is to ſay/ wonderfull ſmall beynes/ cometh all to one in to the butte of þe lyuer/ & that is called *Vena concaua*. the holow beyne for he is whyte & holowe & he is anone deuyded in to

ii. braunches and that one braunche / as Galene sayd goth vp to the myddes
of Diafragma / and entreth in to the lefte syde of the herte / & of that arterijs Arterijs
cometh all the other arterijs and beyne that goth upwarde in the body to þ
throte / the necke / the hede / the armes / handes and fyngers of Diafragma /
se in the. vii. chappytre. De colore Karopos. Then by this arterijs / this braunche / þ
cometh by thus to the herte / is þ herte tyed & knytte to þ lungis / by þ whiche
the herte is ayzed & refreshed / þ is to say coleda & tised & this Arterie / thus at
þ hert is called Adortus adort. Adortus that is to say ad cor ortus; anglice springing
at þ herte & fro hym cometh all other Arterijs that goth upwarde in to the
body For at the hert he deuident hym in. ii. braunches. One goth fro the lungis
and fro the lungis forth to þ ryght hande / not euen streyght but croked The
seconde braunche goth euen streyght to the left hande And that is the reason
whyte it is more certayne to Judge by the pulse of the left werst / than by the
ryght werst That beyne that cometh fro the lungis too the ryght hande. As
I sayde whan he cometh to the ryght Mulder / there he is deuident lyke a cro
keth forke And his owne braunche goth to the hede / And the other to þ ryght
syde / as I sayd And that is called Vena Cephalica. the hede beyne. Bledynge
in that beyne is helyngne agayne the Cephalalgie / that is to say / sekenesse
in the hede And also agayne the falling euill And passions of the euen and
holynge of the euen and bloode falling in to the euen Cephalalgia is ta
ken for euery maner malady in the hede comynge fro the inner partes / and
suche other Under Vena Cephalica / lyeth another beyne that is called Vena
Diana / the mydde beyne / blood lapyng in this beyne is agayne. Disper. and in
Odomia et Peripulsoria And pynnyppally agayne all passions of the spryng wall
meninges. Under this beyne / þ is to say / vnder þ mydde beyne / is
another beyne that is called Vena Epatica. the lyuer beyne And also it is called
Vena Basilica. the base bayne / and minucion that is to say / blood lapt on this bey
ne is pynnyppally agayne sekenesse of the stomake and agayne pleuresye and
agayne sekenesse of the outwarthe / & sekenesses of the lyuer. Fro Vena
Diana cometh beyne to the stomake / and fro the stomake cometh certayne
beyne by þe threst / and into the throte / and leueth to the voyce And are
called Fobis / the febrys Fobis is as vibra. b. / that is to say / w strenght be
yunge out w myght for upon that the febrys be large strong and myghty
so is the voyce. Item vnder the base beyne is another beyne that cometh
fro the spleen / and goth to the lytell fynger And bledynge on a beyne mynys
shed and fordoth the sekenesse of the spleen / a myche abateth humours of the
holycorpe / & myche lyghtheith man / and therefore it is called Vena Splenatica. the
spleen beyne And ryght as these. iiii. forsayd beynes be in the one arme of ma
þ is to say / þ hede beyne / the small beyne / or els the mydde beyne / the lyuer
beyne / and spleen beyne / lyght lapt in that other arme of man / & this for
sayd Vena Splenatica cometh in to the lytell fynger / and a lytell aboue the ly
tell fynger is bloode lapyng on that same beyne for that same sekenesse.
Item in woman is a beyne that is called Vena Kynica. And this begynneth at
other docty and deuydeth hym in to. ii. branches / that one goth to the lefte

whyte the
pulse of the
lyfte werst
is more cer
taine than
the ryghte
werst.

The hede
beyne.

Mediana.

Vena bas
lica.

The spleen
beyne.

Liber secundus.

fyde / and that other to the ryght fyde And eithen ben deuptyd in to dyuers
 bryanches / some go to the mattyce / beryng with hym blode / to nuryshyng
 and fedyng of the mattyce / and also for to gendze the floures / and the come-
 naunte of the bryanches goth to the papres / beryng with hym of the same
 blode / for to make it whyte / and tourne it in to mylke / & to the fode of Chyl-
 dye. ¶ And as all veynes begynneth at the lyner Ryght so all synewes be-
 gynneth at þe Cerebze / that is to saye / in the bryayne of the hede And all the
 bones of the hede panninge .xviii. cometh .iii. fenewes fro the bryaynes in to the
 fourmer parte of the hede And anone deuiderth hym in to the myddell of the
 forhede in to .ii. that one goth to the ryght eye / and that other to the left eye /
 and eithen of them is called Opticus. or els Venuisibilis. Optique is the veyne /
 or the fenowe of the syght / for by them are the spytes and the my btes of þe
 syght bare fro the Cerebze to the eyen for to cause and gyue syght. ¶ And bat
 ether .ii. fenowes cometh fro the same party of þe Cerebze / but moze outward
 that is to saye / at the endes of the forhede / and goth to the Eys beryng also
 with hym spytes and myght / for to founte the beryng And therfore they
 are called Nervus audibilis. the fenowes of beryng. ¶ It is called also Posticus. for
 they begynne behynde and go backwarde. ¶ Item they are called Offa Petrosa.
 Stone bones / or els Nervus Petrosi. fenowe Stone / for their hardnes. ¶ Item they
 are wounde hard by way of kynde / that they may be impren and bere the bet-
 ter stroke / and the beryng may be the moze better for þe moze harde and the
 moze sadde a thyng is the better it to wounde / as a bell doeth that is of sadde
 metall soundeth better than if it were of lode. ¶ Item fro the same party of
 the Cerebze / cometh .ii. veynes to the gyfthell of the nose And they are called
 Nervus odorabilis. the smellng fenowes. Other .ii. veynes go to the tongue and
 they be called Nervus gustabilis. the fenowes of tastynge. ¶ Other .ii. veynes also
 cometh fro the same parte of the Cerebze / of the which one of them plyeth on
 the ryght parte / and goeth to þe ryght shulder / and that be Microchyd And
 his one ende passeth to the ryght hand / and that other to the ryght foot / but
 his twelfth and ynge they bothe are deuptyd in to .v. bryanches / and euery of
 those .v. goth to the .v. fngers. On the same wyse his fellowe that plyeth on
 the left half passeth to the left shulder / and the left foot is crochyd in the left
 shulder and so goth forth as to that other both in þe ryght shulder And these
 are called Nervus tangibilis. the felng fenowes for in them and by them and by
 the bryanches as cometh of them / is the touchyng and felng in man / ap-
 pylly in the handis and in the feet ¶ And all these forsayd fenowes in mans
 body are called Nervus sensibilis. the fenowes of wytte and felng for they
 are as it were the Instrumentes of mannes wytes and felnges / all other
 fenowes in man are / called Nervus uoluntatis. fenowes moouyng and beryng
 of euery man / or best that bereth lyfe And fenowes moouyng begynneth at
 the Cerebze in the battell / that is to saye / in the vyndes parte of the hede /
 as the other begynneth beforen / as I sayd But some begynneth at the battell
 immediate. This .ii. comes mediate & immediate. In the first booke is
 Chappere. The fenowes begynneth in the battell Immediate that stretcheth

the being
of the liver

being of
right.

Removes of
treating: 9

Iron bones

Sensory of smelling

Senobres of tasting

Denotes of helping

to þe nerte place as to þe necke Mediate whiche reacheth & spreadeth to þe further
 most place of the body by meane of the Mica the Wyke is þe mary of þe rygge
 bone and begynneth in the hyndre partye of the Wyke behynde / a lasteth
 downe too the laste ende of the backe / whyte as mylke and wrapped in .ii.
 thynne skynnes whiche be of þe matter. *Piamater & Duramater.* And by these .ii.
 thynne skynnes is Wyke defended and kept / fro the hardnes and hurtyng of
 the poyntes of þe rygge bone. What are *Piamater & Duramater.* it relecth inward
 bi. chapytre De coloz. katopos. The rygge bone is of .xviij. poyntes. bi. be ac
 counted for the necke / and .xii. for the backe / these .xii. poyntes be called upon
 dila dozli / the spondyls of the backe spondyll & poyntes all is one / than by
 twene every spondyl of þe backe ryseth .ii. senowes whiche senowes go downe
 and make the herde And the herde is the ende of the senowes / for in hym is
 all the senowes endes / for manes herde as who sayth is notyng but senowes
 In women these .ii. senowes go to the ouer mouthe of the matrice And ther
 with somtyme the mouthe of the matrice / speeth hym and somtyme openeth
 hym / for to receyue the sede and kynde of manes generacyon. *Item*
 fro the ynnere partye of the hede cometh .ii. senowes / that goth to the ouer
 Jawe and than fro that to the nether Jawe and tha relecteth þis is to say /
 howeth agayne to the ouer Jawe And this is þe reason why the nether Jawe
 moeueth & the ouer not. *Also* there come two senowes whiche goth to the
 tonge and by the moeueth the fode whan one eareth. *Item* other two senowes
 come fro them and go to the langes / and relecteth agayne to þe tonge. *The senowes of speche*
 And they are called *Nervi Vocales* the senowes of speche for upon the disposicio
 of them is the lowynge of manes speche in the tonge / for some of these be
 ouer large And than may be not well lownde thyle letters And this senowe
 is called *Preldius* the preyde / or els the wyspere *Orribus* also is he þe wysperth
 And it oweth to be wypten *W* and somtyme these senowes ende in þe myd
 dest of the tonge / and than hemay not well byryng forth this letter *I* and
 ther by al so other of these senowes called *Stannus* / *Stance* / or els *Stameter* /
 and *Stancus* is he that stameth And the of cometh *Stancus* stametyng as
 mediate is for to wyse By these folsayd thyngs it semeth well þe arteries
 be beyres / for every arterie is a beyne & not econtatio for vena is as moche
 for to say as vena the way of bloode Of this worde *via* a way And of this
 worde *Cima* or *Cinag* bloode for the beyres are the wayes and the places of
 bloode. Or els vena is as who saye *baema* / that is to say / *data sanguis* þe beyres
 sell of blode for the blode is contained in þe beyres as lyquor is in a vessel be þe vessels
 And therefore in latynlike the beyres are called the wayes of bloode. The for of bloode
 sayd pipes of the langes are called *trachee pulmonis* & *canales pulmonis* anglice the
 lunge pypes *Pulmo* & *larynx* is the lunge of a beest Be in. vii. chapytre De co
 loze katopos *Fibula* & *canalis* & pype In these pypes of þe langes because
 of euill humours and sekemess other whyte gadeth tode matter whiche
 causeth a malady that is called *sanfugium* and somtyme it is without pypes
 and than it causeth a maladye that is called *W* And somtyme a sekemess
 is called *Alma* and somtyme both within and without and than it causeth *W*

The rygge bone.

Virga bini

The senowes of speche

Stannus

Cima or Cinag

Data sanguis

Pypes of langes

W

Liber secundus.

Sanlugii
Disma.
Alma.

Gilbertus
sapth.

Two ma-
ner of blo-
nesseth in
ne.

Blones in
carpon.
Comptme
particular.

a sekenesse that is called *Occomia*. All these. *iiii*. maladres/ are sekenesses on the lungis. Than for to knowe these. *iiii*. forsayd spices of sekenesses on the lungis. Take hede that *sanlugium* is whan the bzeth is large inwarde and streyght outwarde. *Disma* is whan the bzeth is streyght inwarde/ and harde for to perceyue to the mennes herynge. *Alma* is whan it is streyghte outwarde/ and easy for to here/ for whan one hath *Alma* he rotelyth and tokleth in his bzethyng. *Occomia* is whan it is bothe *Disma* and *Alma*/ so that both *Almaticus* & *Occomicus* maketh totelyng in theyr bzethyng/ lyke a noyle whā one smyteth. *ii*. strawes/ *h* one to *h* other. *Occomicus* *salugicus* & *dismaticus* be they *h* have *h* sekenes *hulmonis* also. But thogh blode in byrn be caused in. *ii*. maners/ as I sayd/ as nygh as al auctours techerth. Neuer thelesse *Gilbertus* sayth expyelly/ *h* it is caused but one wyse/ as whā. *ii*. becometh togyder/ of whiche that one is byrght and cleve/ and that other *h* adyes deyng & demyng & derkyng. If *h* derkenesse of that one be more than the byrghtnesse of that other/ one is mynyshed/ that is to saye/ lesse bycause of pzelece of that other. And so is caused a maner of dymnes/ whiche is most towarde bloones. An example he gyueth by a stycke/ whan it begynneth to byenne. Also an example by a candell whan one lyghteth it. And also by an example of the Raynbowe/ whiche raynbowe is nothyng but a reflexyon of lyght in a bowow clowde. I passe ouer bycause of prolypse. And therfore as he sayth blodnes in byrne/ is a shadowyng and a dymyng ouercompyng/ at id ouertogynge the spiritus/ and the kynde hete/ and the humours/ and soo it causeth dymnes and blones/ and blacknes be alone in signification. Sawe *h* blacke is more perylous than bloo. Item vnderstande that there is two maner blones in byrne. Somtyme the byrne is bloo/ as it were a draff with a plumbe of lede/ in a pyppe/ or in a partymyne lefe. And suche maner blones sheweth mortification. And somtyme it is as it were a maner of dymnes moche accordyng towarde blacknes/ and suche maner blones sheweth/ somtyme mortification/ and somtyme adustyon. And this shal thou knowe whan it sheweth that one/ and whan it sheweth that other. If it be so that the ce as pere in the byrne a maner of greennes/ or els of the byrne afore/ that byrn apereth with a maner a greennes/ it sheweth adustyon/ of no greennes in mortifi-

Blones in carpon. Item take hede that blones in byrn is somtyme totall/ and byrne is to somtyme particular. If the blones be totall/ that is to saye/ ouer all blo/ tyme totall/ it sheweth one of these poyntes/ other it sheweth mortification of the blode/ & somtyme of the lyuer. Or els it sheweth mortification bothe of the bloode/ and also of the lyuer. But whan that one/ and whan that other/ thus shal thou knowe. Late the byrne haue his residence. And if it sheweth withoute blo- ness/ it sheweth mortification of the bloode/ but not of the lyuer. If it be so that the kynde byrn after that he hath his residence shewe hym blo/ it sheweth mortification of bothe/ that is to saye/ of the bloode/ and of the lyuer also. Item vnderstande that whan the byrne is but particulate blo/ that is to saye/ blo but in one place there of/ and that is tuerino about/ that is to saye/ in the ouer party of the byrne/ or els from myddes of vptwarde sheweth

Mortification And this is the Philosophie or reason/for the spūs that be
 sent out with the vyne cometh/embred/derked/and dymmed/ because of
 mynnyng and lessyng of kynde hete in the body/ for the properte & vertue
 of kynde hete of þe spūs are drawen bpward kyndely And therfore thzough
 the dymmyng of them/ the blones holdeth hym aboue in the vyne And there
 for every maner blones in the vyne betokeneth Mortification/as it befall
 thyng cometh in the *Sanctificatio*. In Emptryce is as moche for to say as a menged Ther be.iii
 febre And therfore take hede that ther be.iii. Emptryces The lesse The more Emetrices
 and the myddell. The lesse Emptryce is a febre that is compoude of a febre
 cotidian contynnall/ and of a febre tercian interpollyte. ¶ The more Em-
 ptyce is a febre compoude of a febre quartayn cōtynnall/ and of a febre ter-
 cian interpolate. ¶ The myddell Emptryce is compoude of a tercian con-
 tinuall/ and of a cotidian interpolate *Febris cotidiana*. A febre Cotydian/ is he A dayle fe-
 that turmenteth every daye. *Febris continua*. A contynnall febre. is he that tur- uet.
 nementeth continually and cēsteth neuer/ tyll he parte other to lye/ or to deth-
Febris tertiana. Is he that turmenteth every.iii. day/ that is to say/ the fyrst daye A feuer ter-
 tian. is one/ the seconde is the nyght day after And.iii. day is that day þe
 he is taken againe And this maner febre tercian/ is called *simples tertiana*
 A symple tertian/ for in a symple tertian he hath but one day resse bytween
 accesses/ that is to say/ bytwene.ii. seke dayes. ¶ Of the febre tercian be
 dyvers spices/as *Tertiana uera*. A vere tercian. Et *tertiana non uera*. A fals tercian. *Tertiana*
Tertiana naturalis. & *Tertiana non naturalis*. *Duplex tertiana* & *duo Tertiana*. & *Tertiana uera* Is vera Ter-
 that/ that lesteeth but. vii. accesles/ that is to saye. vii. passyngs/ As *Spottas* ciana non
 sheweth *Tertiana non uera*. A lesteeth. ix. or. xi. accesles/ or els mo. ¶ Item *Tertiana* vera Ter-
surda. a duple tercian is that/ that turmenteth every daye/ but stronger/ that ana Natu-
 is to saye/ more sharply fro the.iii. daye/ to the.iii. daye Item *Duo tertiana* hath talis.
 the fyrst day of interpolacyon/ that is to say/ of cessyng bytwene/as a sym- Duo tercia-
 pple tercian hath but it turmenteth. ii. that is to saye/ it hath. ii. accesles/ or na:
 fyttes on the.iii. day. *Febris interpolata*. Or a febre interpolat/ is on. iii. maner
 wyse/ one is called *Simplex interpolata*/ A symple interpolat/ that turmen- feuer iteri-
 teth but ones in the day. *Bina interpolata*/ or duplex interpolat/ twyes on polate.
 the day. *Trina interpolata*/ or triplex interpolata a tryble interpolat hath
 thi. on the day. *Febris quartan* The febre quartayne is also in many maner
 wyse/as *Simplex quartana*. *Quartana vera* *Quartana non vera* *Bina quat-*
tana *Duplex quartana* & *Duo quartana*. *Febris quartana simplex quarta-*
na non vera is all one/ for that turmenteth every daye and. xiiii. houres lon- A feuer
 ge hauyng two dayes bytwene interpolacyon/as a symple tertian hath one quartayn.
 daye bytwene. *Quartana non vera*/ a fals quartayne is that/ that turmen-
 teth moze or lesse than. xiiii. houres. *Bina quartana* & *duplex quartana* is þe
 that turmenteth the. iii. daye/ and the. ii. daye/ after the. iii. daye. *Duo quat-*
tana & *two quartayne* hath two accesles in the. iii. daye/as a two tercian
 hath two Accesles in the thrid day. ¶ Item there is a maner of febre that
 is called *Epiala*. *Epiala* Is sayde of this Epi/ that is to saye/ aboue/ And
 of this worde *Algo* colde for *Epiala* Is the colde febre/ he is colde at oue/

Liber secundus.

Wherof is withoute the body/and hote within the body And this feuer is caused all a colde fe. waye of flewme and Melancolpe gros and corrupte/and gadged in the stower caused. make for whan euell humours be gadged in to fylth and corruption in p sto- make/ than there is resolueth fro them/ that is to saye/ there cometh of them a maner humolp/ that greuth and dissempereth the herte/ and so is there caused an vnkynde hete within the body And than some of that humolp smyteth out and bresteth out to the viter places of the body/ and there it brest fundeth and dysperleth the flewme. viter/ that is vnder the skynne whiche causeth colde/ and so are the viter partyes of the body colde. ¶ There is also

**Febzis lip-
paria.**

ther feuer that is called Lipparia p hote feuer/ but not that/ that we call the brennyng feuer. This Lipparia is caused of colde corrupte vnder p skynne/ wherof is resolued a fume/ whiche cometh to the herte And then causeth a distemperance of hete And than that colde that is so distemperd/ dissideth and dylateth hym by the viter partyes of the body/ and causeth brennyng hete in them/ that is to say/ in thos partyes And thā some of that fume is drawen inwarde in to the inner partyes of the body/ and there he diffusydyth the flewme viter that he fyndeth there/ & by cause of diffusyon a dysperlyng of that flewme is caused a vnkynde colde in p inner partyes of the body. And this two feuers/ that is to say/ Epiala & Lipparia/ are feuers intera-

polat. ¶ Item there is a feuer that is called Effumetia Effumetyn. And this is the mozte lyght and easy feuer that is for the same daye that he cometh p same day he goth And therefore it beareth the name of a woorme that is called Effumetia/ the whiche woorme the same daye it gendreth/ the same daye it dyeth. Some saye it is sayde of this woorme of grew Effumeten/ that is to say simple and supple. For this feuer is of a mater/ that is spayll and subtyll that is to say of the spūs For the spaytes be but a lytell saynted and faded

**Feuer coti-
die.**

therwith/ and so anone it passeth away. ¶ Feuer contynuall cometh of corrupte flewme in the vesselles of the blode. ¶ What are the vesselles of blode I haue sayd And this feuer is knowen by contynual heth in the hede/ & that hete is fyrst soft And also it is knowen by staynyng toggyder of the browis/ Also by rednesse of the eyen/ & bloyng in the face/ & his coloure is lyke ashye and he saueryt nothyng in the mowthe/ his bely is bloene/ and also it is knowen by astonyng and maylyng of his mynde and of his worytes For grete astonyng in the feuer/ is here token that flewme is cause there of If he speke moche in the feuer/ it is token that colde is cause therof If he be still in that

**Feuer terci-
an.**

feuer/ it is cause of Melancolpe. ¶ Febzis tertiana Is caused of corrupt colde in the vessels/ and that thou mayst know by grete aych in the hede/ by moche waynyng/ and dasyng in the eyen/ and by empty bzayne/ and rede eyen/ and now here/ and now there dyne mowth/ and namely in the palate/ black tonge by cause of brennyng of vnkynde hete/ and also by cause of quakyng of p hete

**Feuer quat-
tayne.**

Febzis quartana. cometh of corrupte melancolpe in p vessels/ & this is comenly p maner therof. In p fyrst begynnyng p lypyes wareth dede/ & whan/ then cometh a maner styfnes & starknes/ after p cometh grete colde/ after p quakyng & celyng as the body wulde all to brest/ and at p lest cometh a soft brete

with lytell sweth or none. ¶ And take this for a rebote that there owerthno
medycyne to be gyuen in the quattayne befoze. but accessis. And there owerth
no stronge medycyn to be gyuen to hym þ haryth the seuer quattayne. ¶ The
understonde þ byn bloo with a lytell body. as a maner of. farynes aboute
lyke grece or oyle. with a sublynnes. it sheweth a wōbe flure. or els a flure
of the Emoroides laye in wōbe flur the byn is moze blasphem. ¶ Understāde
here that wher as I speke of blones I speke of all maner of darknes & dyar
net make accordyng toward blones. as I sayde in this for. lxxij. chapitre.
¶ That the bynne is bloo. is bycause that in euery wōbe. I luse the humours in
the body are distempred and distourbled and reuyneth a burletch togyder in
bellallos. þ is to say. in the bynnes in the body meyleng the fleshyng and the
other humours togyder. for fleshyng is alway principall humoure and in the
myt of a flure. And so bynder hym all they cause a gender bynne and colours in
bynne. And bye the bynne is lytell. is bycause that all the moystours in the body
cenneth and sweeth in to the guttes. wher the bynne is grece and fatte. it
sheweth that the myght of kynde melteth and wasteth away. And bye it is
thychlyffe and troublelyffe. is bycause that the humours in the body are all
distempred and distourbled. And that all þ Caracres and Aquo yres of the
humours in the body be myte togyther. and so is thychenelles caused.
¶ Item bynne wōdre lytell in quantyte. and bloo. and fatte aboute the
wōth deth. And namely. yf there come an Ague upon hym then with wh
it is wonder lytell. it sheweth that the wōth of the bynne. that is to say. the
wayes of the bynne. are letted and stopeth. so that the bynne maye not ha
ue his full cours oute as he sholde haue. And bye the bynne is bloo. is bycause
that the humours and the kynde hete is myght consume. þ is to say. waysted
and fordon. as it befallith in the Etyhe. And bye it is fatte. I sayd in þ nynte
rewle afoze. ¶ Item bynne lytell and bloo. and oftentimes made. that
is to saye. now adryll and now adryll. sheweth the stranguria. ¶ Strangu-
ria I haue sayd in the fyrste boke. the seconde Chapitre. Stranguria is cau-
sed through opylacion. that is to saye. stoppyng of the necke. of the bladder
or of the stone. or of some other of the humours than be pinkynde humours. or
els of stoppyng. that is to saye. through stoppyng of some Apostume bredyng
ther aboute. by all these. iii. causes maye superfluytes of matres. that is to
say. of euell humours with holde and let the bynne. and for luche causes are
other whyle the myttes and the kynde hete dynded and decked and enfor-
ce. and feble and so is blones. other whyle caused in bynne. and namely
in the Stranguria. ¶ Item bynne lytell and bloo. and with small graynes
about in the body of the byn. and of the blood. be but particulare above
As I sayd afoze. it sheweth Palsum spirituale. As Palsica. or Ethica. by
Palsio Pulmonica. ¶ But the same maner bynne with totall bloones
that is too saye. bloo through oute. it sheweth Palsum. is. or Palsio Epa-
patrica. or Catarrus. Or Palsum in the matryce. that is too saye. lekenesse
of the mother. as is afozarde and nowe for too knowe well these two foze
sayde rewles. ¶ Palsum spirituale. Anglice. lekenesse of the Spirituall

wherof is
þ flur of
wōmbe cau-
sed.

wherof is
þ stranguria

1061 3095

membrēs. The spiryrrail membrēs are Coz Pulmo Diaphragma Catheractis & Epiglotum. All thes be expounde in the chapytre De colore karpon And wher they are called membrēs spiryrrailles is by reason of the spiryrrail that is to say of breathing and drawing of the wynde For in these membrēs that is to say the hert the lunges the myddle the catheractie and the Epiglotte is drawing of wynde and breathing and ingeryng of the lyfe. And thus particularis & Libertas carolis. And becoude in this same the hert.

[illegible]

comentary the liver yete and yf they have the lulle not longe after And they sh
be disposed to the Delirium they have longer bodies and slender and longer
longe and small nerves and small and streight bowels And thusen sayth
One reason is for in the full yere moche and diversethy well and vnyll cometh
fore the venes be repaired that is to say full filled with corrupte blode for
the blode is full of cozard blode and through because of good blode y
medies of y body may not have the yspite nor vnyllage froz fedyrng as they
holde hane And then begeth they synne here to walke and vanyllage
sway And where rather in that age than in other age / this as he sayth is y
reason for in that age and in these yeres the blode is more plenteous and
more haboundant in them than in any other yetes And in thos yeres pon
ge men getheth they strength and allaye them to doo many thynges that
gendreth and gadreth corrupcyon of blode and enpayrnyng and washyng of
kynde and drypyng of kynde And forthetmore Mych the comentours upon y
same that hath the ysthe like If it be so that yf his spalle be layed on a hote
cole of fyre or in the coles and yf it haue a synchynge sauours it sheweth
corrupcyon and washyng of kynde And yf it be so that he mooue therwith
that is to say yf his here fall it signifieth deeth for brynche of spalle betoken
eth encremore washyng and mynyshynge of kynde and fallynge of here
betokeneth mynyshynge and fallynge of kynde whiche kynde sholde come fro
the lyuer this sayth he And than yf thou wyl knowe of hym that hath the

Deuillike whether he shall longe leue or not. Take this for a certayne ex-
periment and a certayne resolt. make up in to spere in a drell full of water
if it howe it is a token þ he shall longe leue or els liue therewith for þ
therewith there is myght of synne in the soules of that man. Deuetthelesse he
may not be made al hole therof for he that is coted in pthilike he may not be
holpt for he is incurable. ¶ Item take this for a trewe alfo þ who so haue þ
pthilike he beched his here of þ bede. if theris come byn hym a diarie or diste
marie ther is not but deeth. Diaria. i. *Scipis fluxus ventris anglice is a wombe*

flure without any other payne or sekenesse *Dysenteria est fluxus uentris cum corrosione*
intestinarum et est egestio sanguinis. A dysenterie is a wombe flure/ with payne of fre
 tyng and gnayng in the wombe and in the guttes and with Egestio of blo
 de. Egestyon is afoze in y secode chapytre. It whan one spyteth blode/ and
 it be not of byssoure/ as physicians sayth/ it cometh of the lunges/ and other
 partyes of the body. ¶ Item Ethica/ or Ethisis is a speche of the Ethike &
 is called the Ethicke And Ethicus is he that hath the Ethicke. *Ethica.* Is pro
 pely consumpcion of all the body And the same is Ethisis/ whan it is taken
 propely as I sayd befoze So that Ethica propely and Ethisis vnpropely
 are alon And therfoze this is a good argument/ this man is Ethicus vnpropely
 as I sayd foze to speke/ ergo this man is Ethicus propely/ ergo Eth
 cus propely Ethicus vnpropely For Ethicis or Ethica is no moze for to
 saye but a lost febre waystynge all the body And it is sayd of this worde in
 grew Ethic/ & is to lai/ dwellyng/ or els rooting For after & it maketh ones
 a dwellyng awhyle in the body/ he rooteth in hi selfe/ & goth no moze away
 And this is caused through defawte of medres of & body/ in takynge her im
 mutacion/ that is to say/ chaungynge/ for whan they take theyr chaungynge
 it is longe or they leue it And oftentyme Ethisis is caused of passio of y soule
 as longe wraoth/ longe and moche belynes/ and long and grete studye & harte
 and of suche other poyntes And mozte it cometh through passyon of the body/
 as of long trauayle/ long sekenesse/ moche fastynge/ moche wakynge/ conty
 nuall studye/ hasty etynge/ and euill dyspyng. Also it is caused somtyme of
 complexion hote and drye/ blyng potacions that be hote and drye incoplex
 ion. Also of moche lyche/ and pryncypall yf he haue not his dyete after
 his kynde coplerion asketh and suche other poyntes. ¶ And these be the vere
 tokens of dyspocyon to the Ethicke/ is vnkynde hete in the handes & name
 ly in paumes of the handes/ fyrst it is lytell and so moze and moze by processe
 of tyme/ and also the herth is grete in the sooles of the fete. ¶ And this he
 re in the handes and in the fettes is caused through hote famosites that co
 me of the spualles/ bycause of beaction/ that is to say/ of trauaylunge that
 they haue and suffre by reason of dystemperancie/ of vnkynde hete. ¶ And
 these hote famosites smyteth oute and bresteth aboute and enflawmeth dy
 uerle partyes of y body/ so rudenes is caused in y chekis by y same reason/ &
 angwylde in the left syde For that partye of the body is nere to the spualles
 and namely to the herte For the herte lyeth in the left parte of man/ and is
 pryncypall of the spualles For by cause of hete and drynes/ that the spualles
 hayth through vnkynde hete/ as I sayd tyghte now/ the membres and par
 ties that be nere to hym/ that is to saye/ nigh hym are smytten and alloned
 and dysmempred/ wher through becaused dyuers choughes/ that is to say/ som
 tyme drye and somtyme moche drye cough/ bycause of sicite of the spualles cough.
 that cometh/ as I sayd *Tussis humida.* Wherthe chough/ bycause of supfluytes of
 mater that are contened in spualles ¶ And lennes of body is caused of lennes of
 vnkynde herth smyte/ and dyspelled aboute in the membres of the body body.

Dysenteria

Spytynge
of blode

Ethica

Generacyō
of febre
Ethike.

Signes of
Ethike.

Drye cough
Wherthe

Lennes of
body

Liber secundus.

within dissolapng the kynde humours in the body / and consumyng the
 spirituales And take good hede that though this vnkynde here be made in y
 body neuertheless comynly in this sekeneſe it is but lytel / or els nothyng to
 his thynckynge For comynly they that are disposed most ther to / they are di-
 spoiled to so moche colde / that they fele but lytell of that here / as in somer and
 yet may they comynly / woyle suffre grete here than other folke But neuerthe-
 lesse they suffre grete stretnes and dnyes at the breste. ¶ Company of womē
 ther be. *iii.* distroph hym make. ¶ And vnderſtonde that there be. *iii.* spices / y is to save
 spices of *2.* dnyers kyndes of Ethicke ¶ The fyrste spice of y Ethicke thou mayst knowe
 thike. by dnyes of the body / and by vnkynde here / for alway it is somdele moze thā
 kynde here is / and by vnkynde here in the handes and in the feetes / and by
 The fyrste the polces / whan they are distreth / somtyme moze and somtyme lesse / and
 spice. by moche thyrſte / and namely yf moche thyrſt ouertoo hym before mete thā
 after / and his byrne is hygh Citrine colour and longe lastyng so / and yf ther
 The secōde be teed grauell in the bochum. ¶ Chan. *ii.* spice of the Ethicke / is knowne
 spice. by greter exceſſe of here in the body / for the body is moze trouayled with exceſſe
 of here in the. *ii.* spice / than in the fyrst spice And by lenes and apparyng &
 mplykyng and wastyng and dewyng of the body as it is in the fyrst spice
 But moze alway in the secōde / also by thyrſt / also yf he be moze hote after
 mete than afore / that is to say in exceſſe / but of reason / every man is moze
 hote after mete than afore / and yf his byrne be redyſſe and longe tyme la-
 The thyrde bynge so / and with moche grauell in the bochum. ¶ Item the. *iii.* spice of the
 spice. Ethicke his body is moche febleſſed / and conſumpt / and pyned awaye As
 Aicen ſayth / that yf one lyfe by his kyn it goth not downe agayne playne
 but yf it be put downe agayne playne with a hand And also he peryeth as
 toel afore mete as after. ¶ The fyrst spice is curable ¶ The secōde is nerhand
 deſeales of incurable The thyrde is vncurable. *Pulſio pulmonica.* is connectyble with these
 y lunges. *ii.* termes *Pulmonia* & *Peripulmonia* the byrne may be bloo in. *iii.* maners Somtyme
 by cause of compreſſion And somtyme by cause of conſumpeyon / & melting
 away of the lunges. ¶ If the byrn in *Pulmonia* be bloo / it is by cause of re-
 ptecyon / than he feleth payne and heuenesse and ake / as it were a peyce about
 the ſpūales / and that is felt moſte on the left halfe ¶ If it be cause of com-
 preſſion / whan the lunges be ouer layde ouer walmyng / or cruddeth / or
 ſhoneth with ſome other membres / as with the Stomake / or with the Splen /
 or els with the Martre And whan it is so he may knowe it by feyng both
 of that mebre that preſſeth and of that mebre y is preſſeth ¶ If it be cause
 of melting and waytyn / and conſumyng of the lunges / than there be-
 cometh many ſmall greynes in the byrne / with a cercle frothy and wannſſy
 and bloode / & that is full peccious byrne And whan it is so he feleth huge
 payne on his ſpūales For the lunges are conſumpt / & his ſubſtaunce falleth
 and droppeſt and deuoeth all awaye / and paſſeth forth by the lyuer And so
 forth by *Venas Capillares* in to the bladder / and infecteth the byrn. ¶ *Vene*
Capillares is afore ſayd in the fyrst boke the secōde chapytre. *Pleuris* is a
 ſekeneſe with sharpe ache and ſtrong payne vnder the rybbes / & ther with is

comynly a feuer and somtyme spitting of blode / shortly for to speke Pleure-
sis is apostume on the rybbes as I sayd / of these .ii. wordes Pleura & Pleu-
ris & Costa herete to cleue and hange / Pleura & Pleuris & Costa at all one
saue that Pleura & Pleuris is the rybbe of man And Costa bothe the rybbes
of man and also of bestes Here is to cleue to / for both in Pleuris and also
in Pulmonea is grete collectyon of supfluites of wyle corrupt maters / ouer
compyng / ouerchekyng the spertyualles / whiche collectyon when the kynde
noz the kynde here is not of myght for to despye it noz for to deueyde / noz cast
it all a waye / it gadzeth in to a mater contagious / that is to saye / venemous
And so that contagious mater gadzeth in to Apostume / that is to saye / bre-
deth in to Apostume Somtyme on the lunges And somtyme on the rybbes
clamyng and cleuyng therto. whā it is on the rybbes it is called Pleurelis /
oz Pleuresia / oz Pleumonia / oz Peripleumonia / oz els Pleura & pleuris / al
is one. ¶ And whā it is on lunges / it is called Pulmonia / oz Dipulmonia / as
I sayde afore. Et vnderstonde these termes Pleurelis & Dipleuris Pleure
& Dipleura / Pleuresia / & Peripleuris Pleure / & Peripleura / & Peripleu-
resia Pleumonia / to be on the rybbes / ryght as I sayde afore of Pulmonia /
oz Peripulmonia / to be of the lunges. Se more of this mater in the chapytre
de rufo coloze. And in the chapytre / de Inopos & hyanos. Chan the forsayd
wyle mater passeth forth by vena concaua / of whiche it is said in the .vii. cha-
pytre / de karopos to the lyuer / and there enfecteth / & inuenymeth the blode
for in the lyuer is the pynerypall see and place of the bloode And after that
in the heyne / and there it corrupteth and hurteth the spūs / and so bycause
of enfection of both spūs / and also of the blode is blones caused in þe
Epatica passio / is a sekenesse on the lyuer / whiche passyon maye be caused on
iii. maner wyle. One bycause of feblenes of the lyuer / that is to saye / whan
it is colde byten Or bycause of Opilacion / that is to saye / stoppyng Or els
bycause of reflection of the lyuer. ¶ Chan yf the byrne appere bloyllhe with
a maner of whynnes / it sheweth that the lyuer is colde byten / and bycause
therof the lyuer is feble and vnmgyhty / of whiche feblenes and vnmgyhty-
nesse are euyl humours and euyl fumolites in poynte for to gether and gen-
der in the Epicondriis And thus it is comenly in the colde Idropisy. ¶ Of
the colde Idropisy and of his spices / se in the chapytre de albo coloze. ¶ Epi-
condria / the Epicondries / be the places vnder the lyuer / whan they be dis-
pred / thā is þe byrne menely thicke / & hygh in colours. If the byrne be teple-
te / than the byrne is thicke / and bloyllhe with a dymnes and with ache
and payne in the ryght Epicondrie. Catarrus is a ductours of Whilke techyth
Is a comen fluxe of a member that goth fro one member to another And
Catarrus is sayd of this worde Catha / that is to say / comune comen / and of
this worde Rois / that is to say / fluxus a fluxe / oz arennynng out / as who saith
Catarrus is a comen fluxe And vnderstode that Catarrus is properly a re-
me / in the hede onely / as whan it is a a boue in the hede / as in þe byrne / for
whan it is taken with colde And synpten to the fourmer party of the hede it
cometh out at þe nose. ¶ But Reume is generally euer maner flux of humours

Pleuresis.

Generacy-
ons of pleu-
resis & pul-
monia.

The lyuer
is the plase
of blode.

Sekenesse
of þe lyuer.

Epicondria

Catarrus

Reume

Liber secundus.

fro the hede to the nether parties of the body/as to the eyen/to the nose/the
The reume chekes & Jawes/the throte/and to the brest If it passe to euery parties of
 in the hede the hede/that is to say/ys it come to the gomes/oz to y chekys/oz to y throte/
 it is not Catarrus/but it is Rewma properly For Catarrus is no more for to
 say/but Capitarus/oz Capiterius/ys to say Rewme flowyng rennyng a
Differens boue in the hede For it is but onely in the hede that we calle in englyshe y
 betwene ta synke/as Rupia is the pole And vnderstonde y there is some dele deference
 tarru & ru betwene Catarrus & Rupia y synke & pole/for in Catarro one nese th among
 piain. but in Rupia it is so strong y he may not nese for payn Rewma is sayd of this
 worde Rois & of this worde manacio. anglice swoymyng for Rewme swoym

The Poss meth and floweth about in diuers parties of the body/as I sayd. ¶ Item ys
 the bypneseme with a cercle bloo as lede/oz moche towarde/it sheweth Epi-
fallynge lencia/the fallynge euell. ¶ These are y names of y fallynge euell. Epilencia
sekenes. Morbus caduus Morbus comicialis Hedō Parariolen Ira dei. In this seke-
 nelle alway y mēbres of lpf are enfecte & dulle feble/ & feynt/ & that betoke
 neth enermore y bloo cercle. ¶ And who so euer haue y fallynge euell/his bypn
 sheweth hi so/which be y mēbres of lpf see in ca. de color koropos. Also y la-
 me maner bypn with smal greynes in y cercle/sheweth a maner of sekenesses

Alchites.

ys called Alchites whiche is one of y.iii. spice of y Idropisy ¶ And it is sayd
 Alchites of this worde of grewe Alchy/ys to say vter/anglice a costrell/ &
 of this worde of latyn Conus anglice a sownd for who so hath that sekenes
 and he haue a lytell stroke on his hely/his wombe sowndeth lyke a Costrell/
 oz a hotell y were but half full. ¶ Of these.iii. spices of Idropisy. se in y next
 chapytre folowynge.

¶ Explicit. iii. ca. de liundo colore. Incipit. iiii. ca. de albo colore.

here begyn
 neth y cap.
 of whyte to
 loute.

A ¶ begynnyng of this chapytre/take hede y ther is.ii. maner of whyte
 colours in bypn One is moche toward whyte & nother is whytesshe &
 wannyshe & waterlyshe/most lyke glas/oz water/ & suche byrne is of y lest
 maner whyte & is euermore called byrna aquosa. anglice. watery bypn. And
 in this wyse vnderstande/whyte colour by all this chapytres And suche ma-
 ner whyte bypn sheweth euermore indigestio. i. euell degeysto of humours in
 y body. ¶ Tha vnderstade y bypn whyte & thynne/as I sayd w byghe ver-
 ges/ys to say/ys it seme as it hadde rayes & stremes shynnyng & glyterynge/
 as glas/wha y sonne shyneth therein/it is an Euydent signe/and token of se-
 kenes of y splen/sekenes of y spleu is called splenatica passio. ¶ That byrn y
 is whyte in this sekenes/is bycause of excess of melacolye whiche lesseth &
 febleth y kynde hete & therfore his bypn is rawe & indigeste/wher throughe y
 bypn hayth a contrarious qualyte/that is to say/cold ¶ Of which coldnes is cau-
 sed whytnes. ¶ And therfore sayth Galienus y of whytynnes is coldnes ge-
 dyth. wher it is thynne/is bycause of superfluyte of melacolye/whiche de-
 scendeth to y eueryshynnyng of y splen/ & boneth & baggeth ouer y necke of the
 bla ddet & costreynneth & thryketh y wayes of y bypn. And wha they be so
 thryketh & pressed/the bypn is subtyll & thynne bycause therof And y byghe
 & whyte shynnyng beemes/as I sayth becaused/of moche plente of melacolye.

Sekenesse
 of y splen.

And therfore such byrn is called *Urina virgulata* berged / \bar{p} is to say / per-
 ded Also byrn fenestrata wyndowe byrn And also brina radiata / or byrne
 radiola / rayed byrn / or byrn full of byrghyt rayes / and all is for \bar{p} same reaso
 \bar{p} I sayd afoze. ¶ Itt byrn fyrst whyte & thynne & lastyng so long tyme & w
 a maner of blones / or of a bymnes in the ouer partye of \bar{p} byrn / it sheweth a
 sekeneffe \bar{p} is called *Leucostoma* which is \bar{p} . ii. spice of the *Ipsalacca* & *pdio*
picas. wherfore take hede \bar{p} ther be. iii. spices of the *Idropilis*. One is caused
 of aquosyte watternes / which aquosyte hath in hym a saltyshnes / which sal-
 tyshnes caused excelle in byrnke And this salt watternes it caused & gendred
 ther about / where Cyfac is / vnderstode \bar{p} as techyth Galien in his *Anatho-*
mils. Epac is wrapped & wonde in. ii. thyn skynnes or in. ii. thyn webbess and
 thes. ii. thyn skynnes kepeth & defedeth Epac fro burtynge & blemysshynge.
 ¶ The ouerest of these. ii. tymes is called *Gircus* And \bar{p} netest \bar{p} is to say /
 that is nytte Epac / is called *Cifac*. And by these. ii. webbess or thynes *Gircus* and
 & *Cifac* goth to certayn beynes fro \bar{p} Epac to \bar{p} Spil / beryng w them melaco
 lye fro Epac to \bar{p} Spil. ¶ And this spice of *Idropisye* is called *Alchites* / euer
 moze it cometh of a feble lyuer / \bar{p} is to say / a colde lyuer. And so is euer spice
 of colde *Idropis* / as the most part of auctours techeth. *Iporas* calleth this
 spice of *Idropis* onely *Idropis* / & whye it is called *Alchites* / I haue sayde
 in \bar{p} nytte ca. afoze in \bar{p} last ende. ¶ *Idropicus Ipsalaccicus* is he \bar{p} hath the
Idropisye. ¶ The. ii. spice of *Ipsalac* is moche caused of cilmacie. *Cilmacia*
 & *massa Cilmacia* be all one / what it is I haue sayd in \bar{p} last ca. about \bar{p} fyrst
 ende And as they say / this spice of *Idropis* is gendred in \bar{p} emptie & boyde
 places of \bar{p} guttes & it is called *leucostoma* or *leucostomacia*. *Iporas* called
 it *stoma albu* / \bar{p} whyt stome. ¶ The. iii. spice of *Idropis* is called *tipan*
 nides of these latyn worde *Tipanu* / anglise a taboure. For whoso hath this
 spice of *Idropis* yf he haue a tyell stroke on the hely it sheweth holow as
 a Taboure. *Iporas* calleth this spice of *Idropis* *lira* / or dyre *Idropisye* &
 it is euer moze caused through bentosyte in the body. ¶ Item howe the colde
Idropis is caused & gedred / see in \bar{p} nytte ca. afoz of blood colour / about \bar{p} last
 ende. For yf \bar{p} sekeneffe be long tyme lastyng / \bar{p} matter of \bar{p} sekeneffe is multi-
 plyed & stragled by processe of tyme / & than is \bar{p} byrn whyte & checke. ¶ Item
 byrne whyte & thynne in quantite / sheweth excelle of mete / or of byrneke / or
 els of both For cyghyt as moche Oyle quenche the lyght in the lampe And
 moche water quencheth & cheketh a stragled feble fyre lyght so excelle in me-
 te & byrnke quencheth & fordoth \bar{p} bynde here in \bar{p} body of man / he may not
 haue his effecte of degestyon / as he shold And whye it is moche in quantite it
 may lewe by \bar{p} same reason. ¶ Item byrn whyte & thyn w small grauell / as
 it were whyt & thychlysh / sheweth a sekeneffe \bar{p} is called *Defectis* / \bar{p} is to say /
 \bar{p} stone in \bar{p} reynes. Chā vnderstode this reuole in this wyse shortly. ¶ It is
 so be \bar{p} a byrn shewe hym thus whyte & checke / & nytte after \bar{p} come an byrne
 whyte & thyn / w smal chesel in \bar{p} bothū \bar{p} sheweth \bar{p} stone in his reynes / not
 bredig / but \bar{p} it is bredde And therfor sayd *Iporas* in his *Idropis* \bar{p} byrn
 byrn. i. whyte & clere is euer moze euell & namely in the \bar{p} be nytte / or for

Ipsalacca

Therbe. iii.
Spices of
Idropis

Gircus and
Cifac

Idropis

The dyre
Idropis

Tokens of
mete i excel
le

The stone

Liber secundus.

netpke. Krenetpke is he þ bath þ frenyspe. Nefrelis oz Nefrelia is properly
whā one hath þ ston in þ reynes. i. in þ lowndes. Calculus is whā þ stone is
in þ velle oz bladder. But lapis is takē genenally for þ stone/ both in þ rep-
nes & in þ bladder also. Nefrelis oz Nefrelia is sayd of this woꝛde in grewe
nefresim. i. ren the lowndes Kenes in latyn Kernes in frenssh. Lowndes in
englyshe. ¶ Kenes properly are. ii. mēbzēs/ nygh troide/ & some dele holwe/ &

why is the lypng in þ fyrst ende of þ leyndes. whye the bypn is whyte in the nefrespe/ is
bypn whyt by reason þ all þ accion. i. the wykyng of kynde here is occupied & bely a
in lehenes bonte the place ther þ lehenes is/ & by reason therof the ali. digestyō is letted
of þ stone. & impotent/ þ is to say/ whymyghty to wyke & make digestyō as it sholde do
and so is the bypn whyte. ¶ It is thyn bycause þ the reynes are so coated
a krapied w the stone/ that þ bypn is spolied of his kynd colours/ þ he shold
haue. ¶ Whetfore the bypn hath not the kynde body that it sholde haue/ noz þ
kynde colour þ it sholde haue. ¶ Item yf it so be that ome be in an ague/

and his bypn be/ that is to say/ appere Rubra/ subrubra/ rubrunda oz subru-
bicunda/ & ther is no certayn token of mendyng/ as now swetyng/ now ble-
dyng at the nose/ noz no solucio of þ wombe/ noz non other good token as I
sayd in þ chapptre of blacke colour And yf afterward his bypn tourne whyte

what is
frenespe.
a thyn/ it sheweth a lehenes þ is it called the frenespe. frenellis is a distour-
dyng of þ soude with hatpousnes & raynyng. And it is alwaye caused through
excess of colow/ watmyng and dryng bp in to the bryne of the hede. For by
cause that he is so hote and drye/ he is so lyght of kynde that he styeth bp as I
sayd to the hede and wyketh in the hede/ and shal dethe and byenneth þ bryne
and so byndeth both the wytte and the mynde. ¶ And vnderstode a rowle
that meneneth sayleth/ that Chlophilus gyureth in his boke of bypns/ in
the velle of the colow. That yf þ bypn appere in the forsayd wyle in a fre-
nellie/ and that the bypne kepe hym so longe tyme/ and there happe to come a
bledyng at the nose/ oz swete/ and namely on þ hede/ oz els some other good
token of mendyng/ he shall shape the frenellie/ & yf he do not so/ he is but dede.

¶ The bypn is whyte in a frenellie/ is bycause that kynde here is gone bp
to the brynes of the hede/ as I sayd And so is þ lyuer depriued a restrayned
of his kynde here/ þ he may not desyre þ bypn/ as he sholde do/ It is also thyn
by the same reason. ¶ Item bypn whyte & thyn & moche is celolucous small
and long/ and it fareth other whyte in water/ that fleshe is wasshyn in/ the-
with a lokeness that is called Diabetes the diabet. Diabetes est inmozdera-

Diabetes.
to bypne effluo. Diabet is out of cours making of bypne And a lehenes that
somtyme it is caused of the Distemperance of here in the reynes And somtyme
it is caused through excess of lecherie/ somtyme of trauaple of remyng and
slyppng and of suche other maner pointes The cause whye þ bypn is whyte
in the Diabetes/ and also moche in quantyte/ is by reason that the humydite is
foken and daryen awaye in to the reynes/ by Venas Capillares/ of which
is sayde in primo libro. Capitulo secundo. And so bycause of that hasty
passyng awaye of the bypne to the Kernes/ it maye not haue his kynde re-
strange place and dwelling in the lyuer/ tyll he may take his kynd digestyō/ &

his full coloure & so passeth forth to þe reynes all rawe. And whā it cometh in to þe reynes ther he may not take his kynd coloure/ for he is not formid theȝ to by cause þe he hadde not afore hande his kynd dispolyclō in þe lyuer/ & also for as moche as he maketh no respēdence/ þe is to say / no dwellynge in þe reynes/ but a none withoute ony cessyng / or with lytell dwellyng swymmeth forth to þe bladder. The forsayd flesshely resolucyōs be nothyng els but wastyng & meltynge & fallynge away of þe substance of þe reynes/ caused thzogh violēce of hete which violēce is caused thzogh veracyō þe is to say thzogh moche trauaylyng/ And also of vsyng ouer moche lechery & foule spce theȝ of. ¶ Itē yf þe byrn be whyte & thynne / & the resolucyōs be smale as motes in þe sonne and whyte & round it sheweth Artetica passyōnē. Artetica passio is caused of mater redomatye fallynge of þe hayns as thou shalt haue in ca. de karopos. ¶ Itē Artetica passio/ somtyme cometh of colde & somtyme of grete drynes/ as Gilbertus sayth in his couent/ & also it cometh of many other causes as I sayde in þe ca. of bloo coloure wher I spake of this word Ethica. And vnderstād þe euery sekenesse of þe spirituals & caused of þe spirituals/ be called Artetica passio Artetica passio & gutta Artetica be al one forther hete of yow may se in. iii. li. ca. de Arthamis/ þe reason why þe byrn is whyte & thynne in Artetica passio/ is by cause of kynde hete in þe. ii. digestyō/ for in Artetica passyōne is grete hete but þe hete & the spūs remerth to þe place/ theȝ þe payne & þe sekenesse is for to helpe hym kyndely as mocht as in theȝ is/ & by cause theȝ of þe lyuer & the haynes be empty & voyde / & vnderstāde/ þe the comētour byō Egidius saeth þe ther be. iii. realsōs comēly why byrn is whyte/ & thyn/ þe is to say whyt tyll he & thynnyll as I sayde in þe begynnyng of this ca. ¶ Somtyme is it by cause of stoppyng stuffyng of þe humours in þe body / & namely of colours as whā þe body is not abull for to put oute þe euyl humours/ & the excessse of theȝ & namely of coloure Also by cause of grete ache & payne & pyckynge in the body/ as it fateth in Colica passio/ is spēryly / moche folke wene/ þe it be þe stone. ¶ Vnderstāde þe Colon is a gutte lyeing by þe necke of þe bladder in to whiche Colon cometh þe thicke mater fro the Ilions and so forth to longacion as auctours techerh as I sayd primo libro secundo capitulo. And of this member Colon is sayde Colica passio. ¶ And it is caused in this wyse as somtyme the bladder and somtyme the necke of the bladder is stopped. And somtyme both are stopped and suffed and dysstempred thzogh excessse of vnkynde hete. And the same dysstemper of vnkynde hete dysstempzeth and dysstourbleth Colon & delictat/ þe is to say / dryeth the feces/ that is to say drywogis the dryftes that be in Colon/ and than is theȝ ache and payne a boue the share somtyme as he holde dyc/ and some tyme it cometh thzogh excessse of Coler/ and this is properly Colica. And moche folke and many wene and deme it for the stone for her motyf is luche The dysfēt that he thynketh it is on the bladder. ¶ But this is the difference betwene / rē between whā one hath the stone in the bypse or bladder it is called Calculus properly þe stone and as I sayde afore. And than is theȝ grete pyckynge in the share with a Colica passio manner of pyche and grete dysfēulte in the pyssyng. ¶ And as it were so,

wher of be
þe flesshely
resolucyōs
caused.

wher of is
Artetica
passio caus
sed.

ther be. iii.
realsōs why
whyte byrn
is thynne.

Colon is a
gutte.

wher of is
colica pas
sio caused.

Colica passio.

a brennyng in the yerde/ and with a harde wombe by cause of pressing & constraynyng and thestyng of longacio. And therewith oft tyme cometh. Alica passio. But whā it is Colica passio thā is payne before þe bladder so mdele / for Colica passio is betwene þe reynes & the bladder / & then þe payne is ferre more then in the stone. Or in Artetica passio. And his pressing is not so letted / as it is in the stone / and Colica byngeth one more done and more tormenteth and more lesseth his appetyte and more mynyssheth hym / than doth the stone. Of the stone / and how it is gendred take in capitulo de karapos. And somtyme Colica cometh by cause of excess of coler / and therfore who so hath Colica Passione and his byrne be whyte and thynne / it is strong peryll And namely yf the byrne last so longe tyme / that is to say .v. dayes / or .vii. dayes / or .ix. dayes or more / and therfore sayeth Ipoctas that whyte byrne in Colica is the worst token that maye be in that sekenesse Ipoctas sawe a woman haue Colicam / and hys byrne was waterysh and thynnysh. And than he sayde that she shoulde not shape .v. dayes / and on the .v. daye she dyed as Gelienus and Asak reherceth. And yf the byrne shewe well colored in Colica it is god token or syne as Aulcenna and Gilbertus sayeth / for it sheweth that the matere ther of whiche maye be in .ii. maners / as I sayde ryght now is broken and disperled and discatred / and that kynde begynneth for to ouercome and ouer maystre the sekenesse. Item the .iii. raylon whyt byrne is waterysh and wannyssh is by cause of feblenes of digestion of the humours for by reason that the humours myght not be despyed nor depured as they shoulde be / yf digestyon were good the humours be mixte with the byrne / and so the byrne sheweth hym in such wyse / and this is euermore generall signification of byrn waterysh and wannyssh / also by coldnes of the lyuer / the digestyon is letted / & that causeth water & ratonenes in the byrne / & that is pryncypall cause why þe byrn is waterysh. Item byrn whyte & thyn withoute any moodytye sheweth sekenesse þis is called Nigra colera a black colour whiche is no thyng els but excess of melancolie. Colera is sayde of this worde of grwe Colon þis is to say as fel the galle. And of this worde of grwe. Rois þis is to say fluxus a flode. Than is colera Nigra this moche to say / a bolnyng flode of the galle. Also melancolie is sayde of this worde of grwe. Melan þis is to say Nigra / balcke / & of this worde in grwe Colon / galle as who say blacke galle / or blacke humours. And so Nigra Colera and excess melancolie and Nigra humoz / angler a blake coler and excess of melancolie / and blacke humours are as who sayth al one. Of this processe and of that I sayde in the fyrste boke the thyrde capitule ther I expounde these .ii. termes regnat & dominatur / and also of þe I sayde in þe fyrste ca. of this boke Melancolie be wher I spake of this word melancolia thou mayest knowe what is excess of disposeth þe melancolie. And vnderstande that Melancolie dysposeth þe byrn / þis is to say byrn .ii. maners causeth coloz in the byrn in .ii. maners wyse by cause of his owne kynde & by cause of his qualites. By cause of his owne kynde he maketh the byrne blackyshe. And þis is cause of admixtion of other humours as it befallerh comly in menyng of a feuer quartayne / after þe kynde of his qualites he disposeth þe

Melancolie be wher I spake of this word melancolia thou mayest knowe what is excess of disposeth þe melancolie. And vnderstande that Melancolie dysposeth þe byrn / þis is to say byrn .ii. maners causeth coloz in the byrn in .ii. maners wyse by cause of his owne kynde & by cause of his qualites. By cause of his owne kynde he maketh the byrne blackyshe. And þis is cause of admixtion of other humours as it befallerh comly in menyng of a feuer quartayne / after þe kynde of his qualites he disposeth þe

byrne. The qualytes of melancolie are frigiditas & Siccitas. For melancolia is frigida and Sicca/as thou haste in primo libro. iii. capti. ¶ By cause that he is colde/he causeth whitenes in þ byrne/ For þ proprete of coldnes is to make the byrne whitte/oz Jelowe. And therfore auctours sayeth that Albedo est filia frigiditatis. Anglice whitenes in byrne is the chyld of coldnes. ¶ Also by cause of dryenes he maketh the byrne thynne/ for the proprete of dryenes/ is to make þ byrne thynne & cleere. ¶ Item byrne whit & thynne & with a blones & dymnes aboue/oz els with a bloo cercle/ are alone to say/ it sayeth Epilecia þ Epilece of Epilecia se in capitulo de liquido colore the dyme cercle is by cause of passios of meþres of lyfe þ is to say þ Cerebryes whiche be þ principal meþres of lyfe.

whitenes is
þ daughter
of coldnes.

¶ Item yf þ byrne shewe hym whytte & thynne/ with a maner of Jelownes & greenes & byrght and cleere sheweth a sekeneis þ is called Scorchomia the Scorchomie Scorchomia & vertigo/ is all one in this faculce/ þ dasyng as wha ones hede dastwerth/ so þ he thyneketh þ all the house/ & all þ woold turneth a bout hym/ oz by so done/ & this sekeneis is of tetyme caused of melancolpe on this wyse fumolites grosse & blacke/ styeth by in to þ Serebrye/ & that dymmeth & dulleth & enfecteth. And dysfetyeth þ spūs of syght & the spūs of lyfe And þ causeth þ dasyng in þ hede. The white hede cometh of grete frigidite The cleerenes & byrghtnes is caused of grete siccite. ¶ Item byrne whitte & thynne sheweth euermore coldnes of þ lyuer/ by cause of whiche coldnes digestio is letted/ & that causeth rawe & watery humours in the bodye. And that is cause why the byrne is whyttysh & watrysh. ¶ Item yf the byrne be whitte and thynne/ in an ague it sheweth deth. But vnderstand this rowle in dyuers maner wyse. For yf an byrne shewe hym whytte & thynne in the begynnig of an ague þ is to say in a sharpe fever/ it sheweth Crudite oz rawnes of the matere and feblenes of kynde hete/ & that the sekeneis wyl longe leste/ and that kynde and the sekeneis shall haue stronge sygh and batayll to geder/ and that the sekeneis shall haue the maystry. And pyncypally yf ther be no euell sygnes. I spake of good tokens and of euell tokens in the .ii. chapter of blacke colours. And therfore that seke man oz woman is not to be taken an hande/ but yf it be so that ther sheweth some good sygnes/ & pyncypally myght of kynde/ also yf the byrne appereth whitte and thynne in the waryng/ oz in the standyng of the sekeneis whiche befoze was Rubes oz sub- tubea Rubicunda/ oz Subrubicunda/ other it sheweth the fenesie/ oz els it sheweth mortifycyon of kynde hete and that is by cause that substancypall humydre is consupte and waste away/ and also by cause that he hath not his kynde noysshing/ as he wolde and has he sholde haue wher with the payent is consumed/ and bothe these poyntes sheweth deth. ¶ Then substancypall humydre/ is the blode of the lyuer/ and his kynde fede and noysshing is kyn- de hede. If the byrne shewe hym so in the cadyng of the sekeneis/ that is to say in the swagyng of the ague and by fore that byrne appered any sygnes of medyng it is token of recoueryng/ thus sayeth Galien therof Gilbertus sayeth yf the byrne shewe hym whyte and thynne in þ cellynge/ that is to say in the

Scorchomia
& vertigo.

manuscript

manuscript

hu midtis
substancia
lis.

Liber secundus.

Gilbertus. ending of the sekeneſſe it ſheweth that the ſekeneſſe wyll begynne agayne / for it ſheweth that the kynde and ſekeneſſe haue hadde batyll and fyght too gether. And that kynde hath overcome a parte of the ſekeneſſe / wher through kynde is ſo trauayled and ſo put vnder that he is impotent / that is to ſay vnmighty and not of power for to overcome the ſekeneſſe and ſo kynde leth ſay / leth and ſekeneſſe is maſter. ¶ Item whytte bzyne and thynne in olde folke ſheweth feblenes of digeſtyon and deſaute of kynde hete. ¶ Item bzyne whytte & thynne in a Chylde ſheweth colde of ſpuyet. ¶ Itē bzyne whytte and thynne with ache prykynge and heueneſſe aboute the ſhulders and the necke ſheweth ſekeneſſe that is called **Lipothomia** the **Lipothomie** what is **Lipothomia** & ſyncopis is in þe nexte Chapptre afoze. ¶ And whan one ſeleth on this wyſe payne in the forſayd places it is a token that **Lipothomia** wyll come / **Lipothomia** is cauſed thus whan kynde hete leſſeth and ſapleth / groſſe humoſites ſpeth by about to the places afozeſayd / and when thoſe euell humoſites together the hert / then they cometh aboute the hert and the ſperytualles / for than that meimbre that it is **Radix vite** / the roſe of lyfe / that is to ſay þe hert is at myſcheſe and dyſeſe wher through ceſſeth þe meyrng the myght of the ſoule / and ſeis the bodye halfe dedeþſh or dede / and therof cometh ſwoynynge / as I ſayde in the nexte chapptre befoze. ¶ Item yf the bzyne appereth whytte and thynne in that day that the pacient hath his **Accelle** / that is to ſay his fyrth of ſekeneſſe it ſheweth a betay quartayne cauſed of ſlewome. But than in the nexte day after that accelle / the bzyne owereth to be **Pallida** or **ſub pallida** pale or els palyle. ¶ Item yf an bzyne ſheweth hym whytte and thynne or els ſelow and thynne and lytell inquantyte & thicke and trubly in the bochim. And ther come after that an bzyne moche inquantyte / it ſheweth waſſynge of a feuer **Corydian** cauſed of ſlewome vitre. And vnderſtode that euere of the **iiii.** humours out taken ſlewome vitre alone whā he is **Indigeſted** becauſed thynnes in the bzyne and yf it be digeſted it cauſed thynnes in the bzyne. But ſlewome vitre doth contrary. And ther for whyls the ſlewome vitre is cōhygt raw and **Indigeſted** it maketh cōſſeſſe and with ſtandeth the deliquerance whiche kynde wolde deliquet outby the bzyne and may not by cauſe of hym. But afterwarde whā digeſtyō is confortyd & myghted through kynde hete / than that ſame ſlewome vitre is reſolued and dyſgregat that is to ſay vndoed and deuyded and dyſperpled / and ſo is the bzyne multiplyeth and thynned theſe forſayde poyntes accordeſſe well to. **Ypocras** in his **iii.** partycle in his **Alphiſmis**. And **Theophilus** in his boke of bzyne. ¶ Item yf an bzyne ſheweth hym whytte and thynne with a maner of reſoluſion ſpeth ſpeth ſkales blackyſſe. And ſwartyſſe it ſheweth the **Parties** cauſed through exceſſe of **Melancolie** / whiche **melancolpe** is ſwart and blacke kyndly. For of all humours it is moſte terreſtre / that is to ſay moſte erthyſſe and hath moſte of the erthe kyndly. The ſkales as ſayth the comentours bys Gales are the womans ſperme. ¶ Item bzyne wytte and thynne with ſmale blaſke reſoluſions in the bochim ſheweth **Emorades** / or elles **Condiſionis**. Of theſe ſmale reſoluſions ſe in the **iii.** boke. And vnderſtande generally þe

payne of
ſhulders.

al humours
ingigeſted
cauſeth thi
nes and di
geſted thik
nes.

these brain whete & thyn that is to saye whetysse & waterysse & thynnesse what sign
as I sayd in a fyrst ende of this ca. and as all this ca. techyth / y whyte byrn fyeth wha
is to be understonde more moze pyncepally / y it is caused of indigestion & de
foute of kynde here whetof cometh inclusion of wynde in the body & exten
cyon / that is to saye / stretching and bloynng in the Apicondrys and bloynng
in a wynde & in the hede & about ymbes is slawnes / sayntnes / dulnes and
byrnes in the body & in the armes / in the legges / & in all the body / & it can
seth in weyden from the wyntes / also in y meynng of y soule / & euyl disposicio
in a hede / & namelinge / lethe / that he the Apicondrys / y hast it in nyxt
ca. of ap. / Includynge of wynde is caused on this wyse / whan kynd here is lytel
refreche and dymynshynge for to refreche / y is to saye / to bryke / & vndowe & wayt
away the euyl humours / that y gode places of y body / gadreth & gedreth
gys in to them / and than y sayntnes & wynde descendeth in to these places
and agreeth all the body / and thus Inflation of wynde caueth the spys of
whole vertue is caused the meynng & the lyghtsomnes of y myght of y mem
bers / & lynes of y body to be saynt / & saynted / bycause of qualmysshe &
sokkysshe fumositye samynge of the humours that are crude and rawe & indi
gested / caused of defaults of kynde here / & than the superfluytes of y humours
descende downe in to the braun of the armes / and of the tues of the legges
And than he thyrreth to his perswyrng / that these partes be very heuy and
gorsull / & all dysmpered. And also y sayd fumosityes passeth forth about
y to the instrumentes of the h. wyntes / that is to saye / to y eres to the eyen /
and to all the other / & dulceth / & beweth / & dysmpereth and euyl disposith the
and the spys also And so it caueth Impediment of all the wyntes / and of y
fong / and also of the meynng and of the myghtes and wyzkyng of the soule
¶ Also the same fumosityes / whan they styte thus vp in to the hede / & entreth
the Cerebrys / it caueth ache and euyl disposycions in the hede / and namely
in the left part of the hede / for ther is the pyncepal see / that is to saye / the
pyncepal place of melancolye / for ther he regneth moze than in any place of
the body / save in the Splen. ¶ And therfore / for as moche as y same fumosi
te is so / causid and gendred / as I sayd ryght now / by reason of feblenes and
defaute of kynde here / it draweth kyndly to y place in y hede / y is most an
swyrng and accordyng to hem in kynde. ¶ And understode y euery of the
iii. humours hath a pyncepal sees. i. pyncepal places in the body of man. places of y
in which places he regneth / & is in the & mayster & hath most power. y owne
place is about in the hede / & the other bynethe in y body. ¶ For blode regneth
in the fourmost parts of the hede / and in the body in the lyuer / for thes is his
pyncepal places. ¶ Coler regneth in the ryght syde of the hede & in the gall
in y body. ¶ Melancolye in the left syde of the hede / & in y Splen. ¶ Fleuma
regneth in y nether parte of the hede / and in the lunges.

howe is w
de gedeth
in y body.

Instrum
tes of the h
wyntes.

Pyncepal
place of me
lancolye.

places of y
iii. humou
res.

Places of
y blode / co
ler / melan
coly / & fleu
me.

Explicit quantum ca. De alio colore. Incipit quintum ca. De glauca Vrina.

O Laica Vrina. peloto byrre / as all auncours techeth is most lyke a byrre here begyn
hoyne whetysse & pelowsse / & all they say / pelow byrn is euermoze nych peloto
coloz.

Liber secundus.

bright / & yf thycknes were medled wth yeloww byrne / & thycknes shoulde forde
 & byrghnes / for wthoute byrghnes / is no yeloww And yf is the cause why
 auctours trecth of yeloww colours myrte after whypylshe colours / for it is
 myrte hym be waye of kynde / both in colour & also in significacye. ¶ In co-
 lour / for it is but ag whyppe colour in byrne / that is a yelloww more intense
 that is to say / a yelloww more deper in colour. ¶ That is yf it be of yeloww
 the signifi- ¶ Also in significacye / for it signyfeth yf it be of byrne / of which is
 cacio of yel- trected in yf myrte ca. before. saue that it is more deper digested / than byrne
 loww color. whypylshe & wateryshe doth / & so his colour is more deper / & so his significacye
 is indigested / & is to say / feble digested / as it is of byrne / & is whypylshe and
 thynnyllshe / except as I sayd before. ¶ And byrne yeloww sheweth the me-
 colpe capmeth in the body lyke as wateryshe byrne sheweth / & Item capmeth
 in the body And vnderstode that euery of these .iiii. humours / dynereth into
 Nota that formeth & chaungeth yf colours in byrne / as foloweth. ¶ Melancolla fyrst
 euery of the in the begynnyng of the sekenesse / for as moche as he is indigested & nothyng
 se. .iiii. hum. of his grosse parties myrte with yf byrne / it maketh the byrne yeloww But
 outs dyner afterwarde whan the sekenesse increaseth / and is in his state / and that byrne
 let theyr co- de hath more wrought and hath mastered the humours and dyspyled hem
 lours. well aboute / than it maketh the byrne blacke and grosse / that is to saye /
 swartyshe and thyckyshe. ¶ Item Fleume fyrst whyle it is indigested /
 Fleume. it maketh the byrne whyppe / or whypylshe and moche thynne. But in the
 encreysing of the sekenesse / and in the standeng of the sekenesse / whan kynde
 begynneth to wer myghte / than he mastered and catered and dyspyled the
 fleume abzoode throughe helpe of hete / and maketh the byrne pale / or palyshe
 Coler. and grosse and thycke. ¶ Item Coloz fyrst maketh yf byrne thynne / but whan
 it is menged with fleume / it is engolded / that is to saye / thycked / and so it
 euery hum. engoldeth the byrne / and maketh hym more depe in colour than it was fyrst
 cure indy- for as I sayd in yf myrte chappre afore / euery humour indigest / causeth byrne
 gett caused thynne / and digested causeth the byrne to be thycke / saue fleume vnto which
 thynnes in doth contrarie And therfore as I sayd / there is no difference betwene byrne
 byrne & di- that is whypylshe and thynne / and yeloww byrne / saue as I sayd / yf yeloww
 geste thyn- is not so malycious for as moche as it is more depe in colour than whyppe / it
 nes. sheweth more kynde hete / & lesse peryll / than doth whyppe And therfore saue
 onely these two poyntes that I sayd before / thou shalt Judge of yeloww
 byrne / ryght as of whyppe byrne. In all these thyngs that are sayd in the
 myrte chappre afore. ¶ Forthermore vnderstode that byrne yeloww with
 a menely thycknes sheweth the byrne to be of a Melancolpe man / or woma
 ¶ Item byrne yeloww and more thycke than thynne sheweth tokens of an
 Egge fleume. ¶ Nowe take hede as Iohannicus trecth in his Sinago-
 There be h. spices of gis. primo capitulo. that there are .v. spices of fleume. One maner of fleume
 fleume. there is / that is called properly fleuma / and this fleuma is not myrte with
 non other humours / but standeth in his owne proper kynde And that is cal-
 Naturall led properly fleuma naturale / a kynde fleume. for fleuma naturale. Is kyndly
 fleume. frigidū & humidū. ¶ The secōde spice is called fleuma dulce. anglice yf fleshe fleume

✠

and that is myrte with blood/ and therfore that is best of all flemomes/ after
 flemma naturale/ for it is most of the properth of blode/ that is to say/ of humi
 bite and caldyte. ¶ The. iii. spice is flemma salinum/ anglice the salte flemome/
 that we call properly the salte flemome And it is enfecte with coloz & myrte
 and trippes/ and ouetcome with coloz And bycause therof it is molte Ca
 lidum & Seccum for the qualites of coloz be hote and dry. ¶ The. iiii. spice
 is flemma acetosum oz flemma actum/ a flemme acetole/ oz an Egger flem
 me/ a sharpe flemme/ a sobye flemme/ A cetosum & actum is sharpe and loure/
 Actum is sharpe and eget/ as lours ale/ oz sharpe apsell/ oz bynager And this
 maner of flemme hath most of melancolye And therfore of all flemomes it is
 molte colde and drye. ¶ The. v. spice of flemme/ is called flemma bitrum/ oz
 flemma aquosum/ anglice a flemme bitre/ oz an heue flemme/ that is to say/
 a water flemme/ oz a watery flemme And this maner of flemme is euermo
 re caused the ouerthette of colde and of cōgelatyon of y blode/ and through
 coldnes and cloddyng and clamyng of the blode/ as it is comly in olde fol
 ke/ that sayeth bynde here by cause of age. But vnderstode in this maner byn
 that is to say/ yelow/ is moze thicke than thynne/ as I sayd afoze/ and also
 as all auctours sayth. It oweth rather to be called whyte byn/ than yelow
 byn/ for it sheweth moze of whytenes thā of yelownes/ who so Judged wel
 the coloure therof. ¶ He muste take hede of iiii. maner of whytenes in y byn
 as all auctours techer. ¶ One is bygght and clere/ acroz bynge moche to
 warde grene/ and such maner byne sheweth euermoze *Dominium Melancolic.*
Dominium is so moze to saye/ but lozshyppe and maystry/ than is it this
 moche for redsaye/ that Melancolye regneth/ and is mayster in the body.
 ¶ Another maner of whytenesse there is/ that is somdele bygght/ goynge
 a lytel toward rednesse And in as moche/ as it is lesse bygght/ he is the mo
 re thicke in the body/ and withoute fayle/ such byn sheweth a coloz dynde
 in flemme/ that is to saye ouetcomen with excelle of flemme. ¶ Ther be
 iiii. maners of whyte bynes/ that hath none of al these condycyons/ that is
 to saye/ neyther of grenenelle/ nor of rednesse/ and these euermoze sheweth
 flemme/ as I sayd in the myrte chappre afoze.

frethe flem
me.

Salt flem
me;

soute flem
me,

Ther is. iiii.
maner whi
tnes in by
ne.

Explicit quintum Capitulum De glauca Vrina.

Incapit Setum capitulum de Laca Vrina.

here begyn
neth mylk
whyte co
loure.

Intra vrina Wythe whyte byne/ vnderstonde that whyte coloure
 in byne is to be vnderstond such as the last chappre afoze sheweth
 laue one treeth of it and sayth that it is not properly whyte coloure for it is
 not properly/ nor veryghly whyte/ but whytyshe/ wannyshe/ and watery
 yshe/ as I sayd afoze And therfore it is but a mene coloure bytwene why
 te and other colours/ a bull for to take and receyue all colours. ¶ There are
 but two colours/ that properly are called colours/ that is to saye/ whyte and
 blake And al other colours are called but mene colours bytwene the two/ for

Liber secundus.

ther be but all other colours are myrte and compoude of them two But whyte colour
in colours of which we tete of by al this chapytre is proprely colour. For of al colour
prieppal & in byrne it is most contrarie to blacke colour And so is non other colour
rest be but but this And it is called Lactea that is to say mylke whyte not so whyte
me colours as mylke for so whyte is non byrne But it gath moche towarde mylke
and therfore they lyken it mozte to whyte in colour. ¶ And vnderstonde that
the dyfference suche byrne Lactea sheweth hym euermore with a thynnyllhe that is to say
ce betwene with a thynne body And for to knowe this terme Thynnyllhe vnderstonde
thynne and de the dyfference betwene Thynne and Thynnyllhe. For thynne is proprely
thynke.

whan the byrne is all full thynne that is to saye ryght thynne. ¶ Thyn-
nyllhe is whan it is but a litle thynne / or els menely thynner in y same wyse
vnderstonde thynke and thynnyllhe whyte and whytllhe blacke and black-
kylle / bloo and bloylle / citryne and citrynyllhe / and so of all other thyn-
no heret is togeth auctours And this colour in byrne is euermore caused of frigidite
mylk color ouergopnge humyde As Auren techer. For whan colde wogeth in to
caused.

moistenesse the colde maketh the moistenelle whyte And colde wogeth
in to drynesse maketh the byrne blacke. ¶ For ryght as whan hete wogeth
keth in to moistenelle it maketh blacknesse And whan hete wogeth in to
drynesse / it causeth whytenesse. ¶ On the same wyse Colde doth. ¶ Chan-
pl an byrne shewe hym Lactea & Subtilis mylke and thynnyllhe as I
sayde ryght nowe afore in the begynnyng of an Ague with small tokens
it sheweth dethe. ¶ Whan the byrne is Lactea or Subtilis that is to
saye moche whyte and thynnyllhe it sheweth that the mater is compacte
and cawe and indigested and that the lyuer is overcome with colde and
reued of his kynde hete bycause that kynde hete wylle stre vp in to the Cere-
bry which is a token that he is disposed tooo frenesye and that is yette
moze peryll for it sheweth waystynge and mynysshynge of his Celebry.

Cerebryum. ¶ Whanne byrne is a mēbre As Whilike techer that is wonder soft
and tender and nellye in kynde And therfore kynde hete is but lytell and
feble and maye not suffer no distemperance

¶ And also the
byrne is but menely hete and drye and it maye not suffer excell of hete
And therfore whan it is treuapled with excell of hete be it moche or lytell
it is hynderd and overcome And therfore yf a frenesye come in an ague it
is a token of dethe but he haue the better helpe. ¶ Item the byrne is a mē-
ber that is mozte pynceppall and mozte nobull member of all the membres
By reason that the sole whiche is lyfe to all the body is in every parte of
the body As well in the othermost partes and wherest partes as in y inner
partes and most nobull partes And he is calidum & humidum By reason that
he shold the better and y moze redyly take and receyue impressyons and for
mes of wytte and of vnderstandynge and also in deservynge Judgynge &
herynge and in auymentes and in all suche other potentes Also the byr-
ne is rounde to the entent that there shold no superfluets engeder and enter
terry and abyde there in. ¶ Forther in this mater that is to saye of the bede

and of the Cerebray. If you lyfte to knowe you maye see more therof in the nyxt Chaptye folowynge. ¶ Item why the hyrne is subtile and thynnyllike / as I sayde is by reason of complexyon of the humours. And also by cause that the kynde is left hye / and styed hy to the Cerebray. And also by cause that the kynde is bestowd of his kynde here / so moche that ther is no resolucyon / that is to say / no bredyng noz no dyspercyng of the humours / and so ther is no in dyspasyon / that is to say / in theryng of the hyrne. ¶ For as I sayde in the last chaptye afoze / euer more humoz Indygeste therneth the hyrne / and dygested thysyth the hyrne. ¶ Complexyon of matter / is tohan the humour is clobbered and clammmed and clumpred to gether / and drawe and indygested / harde for to be dysped. And therfore as I sayde suche hyrne with euell fauour and euell sygnes is a token of deyth but yf the forsayde hyrne be with good sygnes / it sheweth myghtyng of the lokenes / and that is not by suche maner hyrne / for suche colour in hyrne / is euer more suspercte and is euill in hym selfe / and full perycous wher not the good sygnes that sheweth them ther with. ¶ Item vnderstande another poynt / that though the hyrne appere suche and with goode sygnes neuer the lesse / the sykenes will not come awaye .i. s. it will be longe fyrste and that the sykenes in hym selfe / is stronge and myghty / by cause of complexyon of the mater of the sykenesse / as I haue sayde ryght now. For the mater is so harde clobbered and clammmed to gether and so bnded togedye / and fortyfyed by reason of his crudyte and of his indygestyon / that he withstan deyth and fyghteth harde with the kynde / and will not be obedyent to the kynde / that is to say / will not be ouercome / noz ouermaystred of the kynde noz resolued / that is to say / noz dygested. ¶ And therfor in euery sykenesse ther appereth other good sygnes / or euell sygnes / or els both to gether as well in the parson of the syke man as in his hyrne / be the good sygnes yow shall perceyue what sykehode is of his recoueryng / and so be the euell sygnes yow shall perceyue the contrary. ¶ Whiche are good sygnes / and whiche are euell tokens I haue sayde in capitulo de signis colore. ¶ And as I sayde thow ther be many good and fewe euill / or many euill & fewe good / or els euen of bothe / the more myghty tokens will haue the maystrye. But the best sygne that maye be in a syke man / is myght of kynde / and the contrarye worst. And that is the reason why of tyme yonge folke may bettre be holpen than olde / and also the medycyne will take moze effecte in them / than in olde folke / and also oftentyme it falleth that yonge folke semeth as dede / & thare pytte is made / and all thyng cedye / & afterwarde they recouer to lyfe / and that is by reason of þatell by twene the sykenesse and the kynde. ¶ The sykenesse ouercometh kynde saue that the kynde hath a spercle of myght more than he / but in olde folk it is not comenly so. ¶ Item the same maner hyrne in the encrefying that is to say in the waxyng of the sykenesse that is to say þat it hath long holdyn hym as after the .ii. or .iii. etccesse / and som sayeth after the .iiii. it sheweth the same thyng and on þat same maner thou shalt Iuge

Liber secundus.

ther of. ¶ Of the same manner byrne in the handenge of the fekenesse sheweth
in the same thyng. ¶ Of the same manner byrne appere in the ending of the
fever that is to say when the fever beghneth to waite more sayne. ¶ If that
byrne come in more quantyte / than it dede before / it sheweth that kynde hete
and the fekenesse haue hadde there basyl. ¶ Bynde beghneth / for to be a
bynde / and haue the mayntene / and that he is recoverd & fekenesse if he haue
good keepinge / whā the byrne is taken it sheweth. ¶ The bynde here is
gone or els goyng / whā it is subiecte to the bynde & p. matres & were at or hā
de so grosse and lo compacte / as it shal be and the bynde and broght to crole
are as p. whā it is moche moche / it sheweth that the bynde is subiecte / purga
cyon of the mater of the fekenesse / & is to say / of the humours of whiche the fe
kenesse is caused of. But if the byrne be in such litle quantyte / than it dede
afore / that is to say / than it dede in the handenge or in the encreasyng / or
els than it dede in the beghynnyng of the feue / it sheweth dethe. And therfor
if one haue a breennyng fever / and he maketh whete byrne / and namely
till the .iii. daye / and in the .iii. daye he dyeth the .v. daye or ther about
¶ Item byrn lactes and subreulsi in the beghynnyng of the thyrpye feuer
sheweth cōvones and indigestyon of the mater / & the tykenes wyl longe
last. The whytene sheweth that the mater of the fekenesse is fleumatyke /
and that they be so compacte / that they be full harde for to byrke and for to
refolue. The thyrpyne sheweth indigestyon / and compactyon of the ma
ter / as I haue sayde afore of the thyrpyne / and the thyrpyne feuer is that & al the whyle
one hath it at vncertayne tymes it tormenteth and at vncertayne tymes it
cekketh. And somtyme it is caused by the of fleumus colour and of melancoleye
and so of as many humours as he is caused of / as many tymes it tormenteth
on the daye / and somtyme it hath a daye betweene the tormentyng / somtyme
it .ii. dayes and somtyme .iii. dayes / somtyme .iiii. and somtyme .v. and some
tyme more Philus / that is to say / resolution anglicca to myng agayne / but not
at a certayne tyme / for by cause it kepeth no certayne tyme / for it is called
febris Erratica. ¶ A feuer errant. ¶ Febris Erratica & Febris Interpolata. be all one vnderstan
de that I take a febre Interpolat / for Interpolata non vera Interpolata be
ta a febre Interpolat / is that / that tormenteth at certayne tymes / or at cer
tayne dayes / and cekketh at certayne tymes / as dothe the Terclauns and
quattenes as I sayde in capitulo de Signis coloris. Inter Polata non uera.
¶ An vnberey Interpolat / that tormenteth at vncertayne tymes / and ce
kketh at vncertayne tymes simplex Interpolata & duplex Interpolata in capitulo de Iudici
coloris. ¶ And whye it is called Febris Planetica a feuer planetyke / that is to
say febris goyng after the planetes / one reason may be this. Planetis as moche
for to say / as erryng or els vnberey faste and wanderyng / ryght so is a feuer
erryng and wanderyng and vnberey faste / and so of all other feuers haupng
certayne cōurts / that is to say here accēs comynge at certayne tyme / but the
feuer Errant kepeth no certayne tyme / an other cause ther is why it is called
Febris Planetica / may be this / for it hath his cōurts / & is to say it tormenteth by his

An erryng
feuer.

feuer phis.

a febre iter
polat.

an vnberey
interpolat.

a feuer pla
netyke.

sees upon the cours of his humours. of the humour of whiche he is caused whiche humours regneth and are mooste puelle and habundant in man. mannes body upon the cours of the planetes. And in the hours that planetes regned in. And so may every maner feuer be called. *Plautica Febris.*
Quere tacea and subcutis with out any feuer is euell syne / for it sheweth that the body is disposed to *Idropysie* / in the feuer *Interplat* comenly it sheweth colde. *Auicen* sayeth that colde is caused of mater of humours not corrupte. *Caloz* here is caused of nature corrupte. The mater that is cause of a feuer is gendred withoute his vesselles / that is to say / withoute his baynes / for kynde maphereth and ourcometh and sheweth and casteth hym out to the utter poyntes of the body / as ferre as he may for to mundrye the body. It is to say for to purge and make cleane the body / whiche matere causyng feuer if it be *Flamatyke* it caused *Frigus* / if it be colyke it causeth *rigor* *Englice* shakynge and racyng for colde. And it be of *melancolpe* it caused *Opilacion*. *Englice* greupng and grachyng in. *Interpolatis* and in *Cotidianis* comenly is *Frigus* *Interchilis* *Rigor* *Inquartanis* *Oripilacion*. And take hede / that as auctours of *Idropysie* / teche the difference by twene *Rygoz* and *Frigus*. And as *Halp* sayeth in his perfectys / and also all auctours that *Rigor* is with prykyng and prykyng and payne in the membez *Animalis*. *Englice* in the membez of lyfe. And some tyme as it were with a thorne in membez *animatis* that is to say in the membez of lyfe / and that is by cause of fumolpys hote and sharpe styng up to the hede / what be membez of lyfe lye in the next ca. whan it is but *Frigus* / than is colde in membez / as it were snowe / or yse / and that is by cause of fumolpys / that are slowe and heuy in comyng. Also eyther a onther poynt ther is of dyfference betwene *Rigor* & *Frigus*. For whan it is *Rigor* ther is moze quakyng & cheueryng / than whan it is but *Frigus*. And that is by cause of sharnes of coloz / persyng and prykyng and prykyng the membez of lyf. And whan it is but *Frigus* / ther is not so moche quakyng and cheueryng as whan it is *Rygoz*. And that is by cause of dulnes and dedenes of fleume corrupt. It is whan it is *Rygoz* ther is fyrst stronge colde and grete cheueryng & after grete hete / by cause of smertchenes and woodnes of coler & whan it is *Frigus* ther is soft cheueryng / & after soft hete it is by reason of dulnes and heynesse of fleume. *Oripilacion* is dyfferens fro bothe that is to say bothe fro *Frigus* and fro *Rygoz*. For *Orypilacion* is moze stronger rasyng and shakynge / than whan it is *Frigus* or *Rygoz*. Also *Orypilacion* is colde by cause of clodenes / and *Rigor* is dype by cause of lyepte. And as the rygbone shuld be best. And that is by cause of terrestre of *melancolpe*.

Rigor in feuer.

Orypilaciō

the dyfference betwene *Frigus* & *Rygoz*

an other dyfference betwene *rigor* and *Frigus*.

Orypilaciō

Explicit capitulum de lacta urina.

Incipit capitulum de colore Karopos.

her begyneth coloz karopos.

Color Karopos. For as moche as it is mooste nere towarde whyte coloure / and felowe coloure in vyng / bothe in kynde / and in lykenesse and moost accorde in synyfyfacyons. Therfor auctours

Liber secundus

recth of karopos niet after them as oze. And for schewer colour karopos
 pos/understand that as auctours recth id hath somdele of whyte colour/ &
 somdele of Jelowe colour. And somdele of blacke colour but moze of whyte
 as clothe made of whyte and blacke haung moze of whyte. And therfor
 auctours lykeneth it to ffeet of Camyles kyn. & colur karopos sheweth
 euetmoze ffeume/ that is viscus and gummy and greasse and indigost me
 lauolpe to carye in the body. ¶ If the byrne haue moze of Jelowe than of
 whyte that Jelowe colour is euetmoze moze of the back pryncipally toward
 mylke whyte than whyte whyte/ as it is sayde in .iiij. capitulo before/ for tuer
 moze byrne that is Jelowe and standet most by whytynes with a manner of
 byghtrnes/ goyng toward tudyne synbel. ¶ It sheweth that ffeume and
 Melancolpe hath maystere in the body but Melancolpe most/ and yf it haue
 euen lyke mothe of bothe that is to say of whytynes & Jelowenes it sheweth
 equalite of ffeume & of Melancolpe/ & when it hath yfeyn moche of bothe
 is to say/ of whytynes and of Jelowenes it is propriy karopos. Thus se
 keth auctours/ & also they say that karopos is a meane colour betwene whyte
 and Jelowe/ as we se in this yonge batylers hede/ that noyffle they lo
 ge lockes/ whiche colour is called in latyn flammis anglice whete Jelowe
 or Jelowyshe. ¶ The comentours vpon this writis saie place saye this
 colour karopos sayeth he is flammis lyke a Camel thyn/ or els the onych stone
 And as I haue lerned of them/ this haue had hemelf/ other they be graydun
 or els whyte/ graye for whyte so at ouer eye that whyte/ graye a whyte Je
 lowe be not all one/ but take hede wher I sayde ryght now that ther be .iii.
 maners of karopos & understande/ & thogh all these .iii. colours/ & is to say
 Alba & Lactea & Karopos/ betokeneth feblenesse of digestyon in
 the lyuer/ it not with standyng karopos is better colour than any of that o
 ther .iii. ¶ And therfore auctours calleth it Colorem gaudiosum/ anglice
 a ioyous colour/ or els a topfall colour. For it sheweth that kynde is redy &
 dysposed for to haue maystry and the byetooy of the batell that is to say in the
 ffighe betwene the kynde/ and the sekens. And therfore yf it be so/ & a seke
 mans byrne appere fyll whyte/ and after Jelowe and after lactea/ & than
 karopos/ or els whiche of all .iii. appere so that the last be karopos it is a very
 good token/ for it sheweth/ kynd is redy for to watke & ouer come the sekens
 though it so be/ that coloure karopos signyfeth ffeume viscus and melan
 lye grosse as I sayde well ere/ and also take hede/ & byrn whyte and Jelowe
 byrne and mylke whyte/ as the .iii. chappitre. before speketh of/ are euetmoze
 with a thynne body/ or els thynne. But euetmoze karopos is with a

what syg
 nifycat co
 lour karo
 pos.

mastery in
 the body.

flammis.

The batell
 betwene &
 kynd & the
 sekens.

karopos is thicke body/ and ther of dyuers auctours make no dystyncon that is to say
 euer with a no dyuersyte betwene karopos/ and whyte and Jelowe and mylke whyte/
 thicke body/ saue karopos is euetmoze as I sayde with a thicke body/ & that other with
 a thynne oza thynne. ¶ Than understande for a rewle/ that byrne karo
 pos/ that is to say/ whyte byrne/ or Jelowe byrne/ or mylke whyte byrne/ or
 els whyte gray byrne with a thicke body/ yf it haue a maner of dyminnes a
 bone whiche dyminnes may not well be perceyued/ but yf thou put thy hande

to the byrrail/ it sheweth a leucosseume. ¶ In the leucosseume compulz the
 stomake swellith after mete/ & the eyen swellith and barded & waxed dy-
 mysh & bladysh/ & the face all o/ & p feete be pouffy d bp. Itē byrr lactea oz
 karopos & thyrke/ & with a maner of small grauell/ oz chesell in p bothū she-
 weth Colica passionē/ oz Alitā passionē. ¶ If it be colica passio/ than feleth
 he grete payne vnder p Panell. ¶ If it be Alitā passio/ in p left syde. ¶ If
 he haue both Colica passio & Alitā passio/ than he suffred payne in bothe p pla-
 ces. What is Colica passio/ thou hast apertly in ca. de albo Coloze. Alitā passio
 in this maner is caused. ¶ Alion is a smal rope lpyng in p body/ a lytel aboue
 p reynes And in these Alions is sōtyme gēdyng & gadryng of euyl humours
 fleumatyke & viscus/ & then bycause of viscolite/ & bycause of lytelnes/ of co-
 ler/ which shold bycause of his hete/ clerenes & byghenes/ put a shoue & dely-
 uer out away the dyestes/ p leupnges/ the groudeslopes/ & the euyl viscus
 humours in p Alions beyng out of the Alions/ p is to say/ p vyle viscus ma-
 ter agadzeeth to gyder in p Alions & clūpzeeth there/ p is to say/ in p guttes
 stūfeth & stoppeth them/ & bycause there of wynd in p Alions is gēdzeeth for
 they be neuer moze woute wynd/ & so is Alion stuffed & may not delyuer hym
 selfe. ¶ And so bycause p the kynde is not of myght for to caste out p wynd/ &
 p euyl mater bytyme/ noz also kynde hete is noght myghty in his party/ for
 to helpe to dessie it/ noz delyuer it out/ therfore it haldeh hym styll & causeth
 suche payne & angwylsh p the seke thynketh p one thyrle hym w a wymblye
 oz pectoure/ & on this wyse cometh Alitā passio. And in this reuole/ & in all p
 reuoles in this chapytre/ vnderstōd karopos/ as I sayd in p reuole befor this.
 ¶ Item Vrina lactea, alba, uel Karopos. thyrke & lytell in quantite w sande oz chesell
 in p bothū/ sheweth Calculū. ¶ Calculus is p stone in p bladder/ as Nefre-
 sis oz Nefrelia is p stone in the reynes/ & lapis is taken for both. Vnderstōd
 p Calculus is gēdzed in.iii. maner wyse/ one may be of grete plente of sup-
 flaynes of some vnkynde humours/ oz humours p are gros & viscus/ another
 may be by strectenes of p water of p byrr fro p raines to p bladder. The.iii. is gēdzed
 whan kynde hete is not myghty/ for to ouercome and ouermayster/ noz for.iii. maner
 to caste oute that matet that gēdzed and gēdzeeth and clūpzeeth in p bladder wyse.
 And whan it is so that oon of these causes/ oz some parte of them/ oz els all
 causeth the generacyon ther of/ it is by reaso that suche humours/ oz humours
 as aforesayd be with holden/ and maketh dwelling in the bladder oz els in
 the reynes longer than they shold/ wherby these parties that are moost
 moyste wyseth and cōsumeth away. ¶ And these partes that be moost terre-
 stre and drye by deth styll/ and so that mater is indurat and efficat/ that is
 to saye/ hardened and dyed/ and so is gēdzed a harde grauell And than but yf
 kynde hete be of myght for to take and delyuer it forth out of the body by ty-
 mes that grauel gadzeeth and clotteth togyther/ and so groweth in to a stone.
 If the stone be in the reynes/ it causeth payne and angwylsh out of measure
 And than ofentymes it fortuneh that his feete are colde and his slepyng
 and heynge febleh. And the cause wherof is this/ for the lenewes by
 whiche the spiritus and the myght of kynde hete passeth oute by to the exte-
 riour.

Colica pas-
sio. Alitā
passio.

How is
Alitā passio
gēdzed?

The stone?

The stone
is gēdzed
whan kynde
hete is not
myghty/ for
to ouercome
and ouermay-
ster/ noz for
iii. maner
to caste oute
that matet
that gēdzed
and gēdzeeth
and clūpzeeth
in p bladder
wyse.

Liber secundus.

the genera
cyon of Ali
ca passio.

what thyn
gis be hurt
ful to them
þ hath þ sto
ne;

how is þ he
de ache cau
sed.

mytes of the body/as to the feete/to the handes/and to the eres/and so to
all other/be so constricted and so astoned and disempered through byoclers
of the sekenes/that the myghtes of the spūs/and of the kynde hete may not
haue theyr kynde cours to theyr instrumentes/for to do theyr offyce/as they
sholde. ¶ And also oftentymes cometh Alia passio ther with for comynly þ
Alions/the small guttes/that we call Alions/be pressed & thyrsted/bycause
of the stone in the reynes/ & bycause the superfluytes of the fyrst digestyon/be
with holde in the Alions And so causeth inflation/puffyng and swellng and
grete pepne. And this is also Alia passio And also in Calculo cometh other
whyle Alia passio/as well as it doth in Nefrelia/and by the same reason/
as I said cyght now/ of Calculus & Nefrelia you mai se more i Capitulo de alto colore

To them that haue the stone/and are disposed to the stone/are noyus & hurt-
full all metes and dyynckes that causeth gros humours. As Beef and porks
and waterfoule/and all maner bones/and fcyed mete/and all maner salte
metes/ & euery maner cheys/and namely that we cal freshe cheys/out take
freshe cheys that is of a gotte for that is calidus & humidus harde egges/
nottes/stockyshe/and walnottes/pescoddis & euery frute tyll it be melwed
and leyne/to the ful/thycke wyne/thycke water/thycke ale/and newe ale/
feble ale/or goyng lowe/and long stondyng ale/or yf it be not well boyled
ale/and all suche maner thyngis. ¶ And all other þ causeth viscus humours
in mannes body/as puddyngeys/saucegis/and euery mete/that is made of
the Inwarde of the beeste. Mepes Inwarde is best. Kye/and flour/and þa-
kakes/and therf byede/and euyl baken byede/and all surhe. ¶ Also all
those thynges that letterth digestion/As rayne water/snowe water/and
water frute/moche etyng and moche dyyncke/moche bathyng/moche wa-
kyng/and excelle in lycherre. ¶ Item byne Lactea/or katopos and thycke

If the byne haue shewed hym so longe tyme in two waters/or in .iii. or moo
It sheweth ache and payne in the hede If it be so nedoly it is a token that
the sekenesse is for to come And this is the Philosophy or reason/whan fleu-
ma hath longe tyme holden hym/and regned in the body/that hete/that
hath werken and wroughte in the fleum/nowe at the laste hath mayntred
that fleum/and resolued hym/or els the more parte of hym/in to fumosites
thycke and vapoures/whiche fumosytes styeth vp to the Cerebrys And whan
that they haue there none flur/it causeth ache and payne in the hede. ¶ And
these poyntes all wytnesseth Apocras In the laste ende of the fourth party-
cle of his Aposimtis. ¶ Item byne Lactea/or alba/or katopos Inequall
spylle and vnpure/that is to saye/more thycke in some place/ than in some/
and truly/ sheweth excelle and disemperans of kynde fleume without any
feuer/and ther with euyl digestyon/and ache in the hede and namely in þ
hynner parte for there is the see of fleume And also with swellng and
tyssyng aboute the wydes/and in the Chekes/with euyl taste in the mouth
and moche spyttyng/and dulnesses of the wyttes/flowynesse and stomby-
nesse/and grete heynesse And all these poyntes are caused throughte resolu-
cyon of humours gros/and rawe mater/of whiche mater cometh a fumosite



And whan that humolyte may not be consume/ nor maysted of kynde here
 bycause that kynde here is but feble. It passeth forth to dyuers partes of the
 body/ and aggreueth and noyeth them. And that humolyte spredeth aboute
 in to the pyloridye/ and there causeth inflation. And also that humolyte sty-
 eth up by the pharynx to the tongue and there it is theked aboute the tonge/
 and ther causeth such fast and moche spakynge. And after it eth upwarde
 to the hebe/ and there causeth pyne and ache. And so spredeth by the fen-
 dres aboute in the body/ and dulleth and febleth the mengyns of the wote-
 res/ and the myghtes of the body/ and of the soule/ and so is all the body di-
 sempred. The whyttnesse of the vyne/ is bycause of frigidite/ and also
 of fleume. For fleume is kyndely colde and whyte. And that fleume he cau-
 seth whyttnesse in the vyne. Whyte is theche is bycause of humidyte/ of
 fleume. For humidyte thickeneth the vyne. As I sayde In p. Chapetre de albo-
 colois. Whan the vyne is inequal/ it is bycause of putrefaction and distru-
 bryng of the humours in the body. As thou haste in the Chapetre de Aligro
 colois. Whan the body of the vyne is unpure/ that is to say/ thekysse and
 triblyss/ it sheweth defaute and febleness of kynd here/ and that he is not
 of myght for to depure nor cleanse the body of the blood. Item vyne. A acta-
 or katopos theke and lytell in quantyte/ truely and with small longe res-
 iurpous/ as with small geynes sheweth a getherynge of supfl humours/ as
 colde in to the body for to make and gender apostume. Also the same vyne
 sheweth the wombe fluxe/ as whyte the vyne is lytell in the wombe fluxe/ this
 is the season/ in p. wombe fluxe/ the body is moche depayed and redrayned
 fro his spys and from his kynde here/ and of his myghtes. And bycause ther
 of the ill digestyon/ that is to saye/ Cpar. is layned/ and hath not his kynd
 myght for to drawe to hym fluxe/ that is to saye/ humidyte/ and bycause
 therof are the humours but lytell and but fewe and feble/ and so that is p.
 season whyte the vyne is lytel and the egestyon moche/ and of it and therof
 sheweth Apocras. that moche vyne made by myght/ the weth lytell. Egestyon
 a moche Egestyon lytell vyne. Egestyon is deliquence by kynde/ as In-
 gesticyon is etynge. The forsayd deliquence cometh of mater of fleume disci-
 bryng fro the stomake to the Jliens/ or small guttes/ of whiche Jliens thou
 hast afore. Whyte the sayde vyne is distourbed and truely/ is bycause of mix-
 cyon and distemperance of the humours in the body. But take good hede that
 though those forsayde vyne be as who sayth aloone. Nevertheless this is
 the difference betweene them/ for that vyne that sheweth collectyon of supfl
 mater drawynge towards apostume. As Theophilus sayth/ sheweth a maner
 of fathness aboute/ as so doth it not/ whan it sheweth the wombe fluxe/ the
 payne is in the wombe. And take good hede/ that all these forsayd reweles be
 not to be vnderstande ryght/ as I sayde ryght afore in the fyrste rewele/
 that is to saye/ not as in katopos/ but in as moche as whyte. Item
 vnderstande that yf it loobe/ that after the forsayd maner vyne/ that sheweth
 weth collectyons of apostume/ come an vyne lyssle and katopos/ and moche

mans bo-
dy is dy-
uysed in
partes
The first
region

The bray-
ne.

and in the
brain

and in the

discov-
er of the brain

and in the

in quantite betweene foliacion that is to saye vnderynge and wofynge and
mypplyng a waye of that mater that wolde gather so in to a possu-
And in these maner wyse maye byme be wyse as I haue in the Chapter
of blacke colours. Nowe vnderstande that mannes body is deu-
ided in to foure partes whiche foure partes be called in this faculte. The first
regiones of the braine is a nicle the foure regions of mannes body or
the foure principall partes or partes of mannes body. The first re-
gion the first place containeth Embrya animata the members of lyfe
And this region beginneth at the Cerebrum exclusiue and goeth vnder
the members of lyfe bothe. The brayne is this mater dura mater and
all the sinewes that be about these partes whiche sinewes goeth to the
spittas of lyfe and to the Cerebrum for to gyue wyte and to make and
fouente strength and myght and bectue of the spiritus of lyfe. And by
cause thet of they are called Embrya animata and the members of lyfe
Of all the members of lyfe Cerebrum the brayne is moost pryncypall and
moost noble for this reason for the soule the which is lyfe in all the body
And wher all the body and in every place and part of the body of man as
well in the lytell spynge as in the as in any part of the body he be
his moost pryncypall dominion and myght and bectue of workynge in
the brayne more than in any other place. That is by cause of imaginacy-
on reason and mynde as thou shalt see here afterwarde. The Cerebrum
is thus dyuided in the boke of Arithmetis that is to saye the boke of ex-
pocion of the Inner partes and members of mannes body. The Cere-
brum is a member Calidum et Humidum per se. Some he is frigidum et
humidum per accidens rounde and nelle and of te and tender in his sub-
stance and whete in colour and deu-ided in to iii. cels. or iii. rayes. The
nerthesell some saye that the Cerebrum is frigidum et Humidum per se. And
so all Antiquis agree that it is Humidum. And for this reason it is Humi-
dum thet it holde the better and the more redely take and receyue impressi-
ons and fourmes of wyte and of vnderstandynge in deservynge and Iud-
geynge and in beynge and in aymentes and such other. These ii. ter-
mes Calidum et Humidum is declarerh suffreently the first boke the foure
Chaptyres. The first ter-
me per se is as moche for to saye or to be vnder-
stonde as properly in his owne kynde that this terme et accidens is. It is
declarerh in the first boke the foure Chaptyres. Gilbert in his coment
vpon Oyles sayth that Cerebrum is frigidum et Humidum per se and for
the same reason it is nelle and tender. It is rounde as constantinus sayth
in his coment for by cause that it holde hane none angles that is to saye
no holles nor cornes in whiche maye superfluytes gather for to cause and
gender any schenelle or diseases. And also for the more rounde ethynge is

the better it is kept and sauerth hym selfe fro strokes and battynge. also it
 is whete / for this reason for of all colours that be / whete is most able for to
 take and receyue fourmes and byres. Also it is drydd in to. iii. places
 into. iii. foldynges / or. iii. cawes as I sayde by cause of. iii. dyuers maner
 of operacyon of working that he hath. The whiche. iii. celles be called by
 the. iii. names. Fantasia. Imaginatio & intellectus Anglice the fantasye
 the ymaginatyf and the places of mannes sygh: and this is the fourme of
 the hede in the que. place of y. hede. is mannes fantasie / this Imaginatyf qualites of
 an. of castenge and vnderstandynge and the myght and herbe: and the In- ymygyna-
 ner. lyght of wyte and of demyng in man And this Imaginatyf is called tyf
 a lica in comelicyon And for this reason that by these qualites it sholde
 be depured and purged fro superfluytes. And also that it sholde be the. ii. celle
 better drawe and take the colours and the fourme of thynges in castenge and of the hede
 demyng. The myddell celle / is called Racionatua the racionatyf for
 ther is the myght and the vertus of dystryctyon / and of reason / and it is ca- the. iii. celle
 lidus & humidus that by those qualites / it sholde be the better conforme hym to of the hede
 properes in knowyng of thynges and in demyng & in Iugyng the good
 from the euill. The. iii. celle / that is to say / the. iii. partye of brayne is
 called Imaginatio or Demigiall the memotyf / or the memoyall that
 is to say / the place of memoye / of mynde in man whiche place maye calle in
 englysh the wynder partye of the hede / or of the battell / or the nobbe
 And it is a rygour & a lous for by cause of these qualites / it sholde be the bet- op: racyō of
 ter in takyn / that is to say / in holdyng and keepyng of thynges & are te- the brayne
 cequed and layde by ther / for colde and drye synelie constayneth and ben- and of the
 derth and holdeth and kepeth together. Then in this maner wyte is ope- imagyntyf
 racyon and workyng of the brayne first Imaginatyf taketh and perceyuech
 and comprehendeth thynges outwarde / by Instrumentes of the. ii. wyttes
 that is to say / by the yghen by the eys / the nose the govyng and the felynge
 and anone he berech in thowch those thynges so conceyued and sendeth them
 so conceyued and perceyued outwarde to the soule by certayne wayes / that
 are called Sentibiles / the synewes of wyte whiche thynges to presen-
 ted the soule takech and receyuech and draweth hym to his se / that is to say
 to the myddell partye of y. hede whiche place is called be Racionatyf for they
 is the proper se and dwellynge place of the soule. And ther as a Jyllys in his
 se by place he abyseth hym of those that afore hand he fantasyed and Im-
 agyned & casteth whether they be honest or dishonest or they be sayre of soule
 good or euill whether they be to be taken or to be leste or to what ende those
 thynges shall be brought / and so in all other lyke causes and in this ma-
 ner wyte Iugerch Imaginatyf sayle & reals together / that wha. y. soule hath
 thus determyned / y is to say / demed or iudged in what thyngis y is for to do

The first
 celle of the
 hede.

the. ii. celle
 of the hede

the. iii. celle
 of the hede

op: racyō of
 the brayne
 and of the
 imagyntyf

note

Liber secundus.

and what is for to leue/ what for to kepe/ and what is for to refuse ¶ Chan
chole thyngges that be for to do or for to kepe the soule tenderth forth to the
memoratyf for to kepe in resour. and than if it be so. p that patrye of p hel e
the chro- be well propozcynd in the forsayde qualites these thynges are well kepe
naty hath and longe tyme and they come when men wyll or els not. ¶ Imagynatyf
moche of p hath moche of p spyte by reason p p scus sholde suffyently renne & haue his
spyte. cours to a sco to p Instrument of p .v. wyttes & swyftly & swyftly bete blode
and telle too the soule his conceptes of that thynges that he taketh fro with
out forth. And also it hath but lytell of mary / that is to saye / of a kynde of
mary. And that is by reason that the cours of the spys sholde haue no lettyng
ther by. ¶ Item the racornatyf hath moche of the spyte / that by reason the
of the soule maye suffyently wooke / and full yll his spyrtyuall operatyons
for the woorkynges of the soule are goode / that is to saye / spyrtyuall / also
it hath moche of p mary / that the spys sholde be comforted ther by. ¶ Item p
memoratyf hath but lytell of the spyte for he causeth those thynges that are
there putte by in store / sholde not lyghtly lyde awaye by cause of plente
and of multitude of spys by these thynges a forsayde yow maye perceyue p
reason why p some folke take a perclaris thyngge more loner than some folke
and that some folke haue better besturynge of anyngge than some and
suche lyte. ¶ *Pla mater & Dura mater* / are two smalle cyphine saynnes / two
thyngge webbes / or els two thynggetymes / in whiche the Cerebrum are lapped
and beride. ¶ The spys is nerte the brygne / and that is called *Dura mater*.
Anglice the tender mother / or els the lotte mother / that he be percliffed / ther
is but deth / p other is called *Dura mater* the harde mother / though *Dura mater*
be percliffed / there maye be pother ppyte and lycheboe of lyte. Angliche / and
also these two thyngge saynnes or webbes is in Cranium p hede parme / he
lyng defendyng and keepyng them all. ¶ The regyon that contenneth the
spyrtyuall mēbres are thes *Isocephus & Trachea & Epiglottis* Angliche *Caudex Pul-*
monis, *Chr & Pulmo & Diaphragma*. And so this regyon begynneth at *Epiglottis*
includyng and enderth at *Diaphragma* includyng *Epiglottis* is the throte bolle /
or the throt golle bndye the chymne / in some countree it is called the *scrotope*
Cathemus in *griana* *thomach* calleth it *Catrilagoga* *gortis* anglice p throt
cruell / or the throte cruell / both *Epiglottis* in bothe parte all waye cal-
lech in *shulke* / & in *gramer* also / vna to *brula* anglice p one / or p brule / or
els sekeneffe of the throt golle / & as trachea *uena* lyeth on p welande cyght
to the roope lyeth on the trachea *uena* / as thou shalt see here after folo-
wyng it is *Trigonus & siccus* And sekereth to. in. thynges / it sekereth to the
membres of lyfe castyng and defendyng the supeluyres of newme that they
be not choked nor suffred ther with / and it sekereth also to the same purpose
in the spyrtyuall members. ¶ Also euill *Cyrt* and *dalt* that
wolde entteth by the nose cyrtis and other wythes by the mouth be letteth
and keperth fro p spyrtyualles / in these mēbres fallerth somtyme a sekeneff
p is called also in phyck *una* or *Vnula* or els *calus* *brule* p is no more for to say

The spyr-
tuall mem-
bres.

officiū epi-
glotti.

but sekeneſſe of vnſle / that is to ſay of þe throughe goll / & as þe ſanctours of And
thomias tretheth this ſekeneſſe is ſortyme cauſed of blode / ſomtyne of Color / ſortyme ſekeneſſe of
me of Fleume / & ſortyme throughe melancoly. ¶ If it be bycauſe of exceſſe of blode þe throughe
than þe byn ſhe wereth hi rede. If it be of Coloz citrine oz citrinſſe it ſhe wereth
citrine. If it be by cauſe of Fleume / it it more white / oz whiterſſe. If it be throughe
exceſſe of melancolye bloiſſe / oz blaſſe the Iſophagus. is the trowth by hym paſſe Iſophagus
ſeth the fode in to the ſtomake. It begynneth at the rote of the tounge in the
throte / and endeth at the mouthe of the ſtomake. And it is holwe and playne
withyn / that the fode ſholde not be letted. And it is Frigidus & ſiccus in complex
eyon Trachearteria the trachearterie / oz els trachil other inglyſſe ſynde I none trache arte
therfore / it is a membze Frigidus & ſiccus. in complexio / hole and playne lypng
on the trowth bytwene the trowth and the krowpe begynnynge in the ne
ther ende of the krowpe / as ſhe wereth ſom. But as Galienus ſayeth his begyn
nyng is on the rote / that is to ſay / in the nether ende of the tounge lypng
on the trowth bytwene the trowth and the krowpe. ¶ And this is his office
he draweth and bereth ayze and ſpās to the lungos / why it is hole is by cauſe
ſe that the ayze may eſely outer and paſſe therby / it is playne / by cauſe that
the voyce ſholde not be letted in ſpekynge lyke as Iſophagus is hole and playne
that the fode ſholde no lettynge haue in ſwolowynge therof. ¶ And take hede
that whan one eteth the trachearterie ſetteth. And Iſophagus. Anglice the
trowth openeth hym. whan one ſpeketh Iſophagus cloſeth and Trachearterie. ope
neth. And þis is the cauſe / that whā one eteth in ſpekynge ſometyne a crome of
bze de entreth the trachearterie / and may not away / but thow we ſwolowynge /
oz ſmyrynge bytwene the ſhulders. By thoſe trachearterie cometh ayze to the
lunges / and fro the lunges to the herte Trachearteria is as moche for to ſaye / as
arterie drawynge and ledynge the ſpās of eyze. ¶ The ſpace bytwene Trache
arteria & Iſophagus / is called Iſmon in whiche ſpace are gadzeth and gendzeth hu
mours that cometh in to apoſtume that is called ſquinnacia the ſquinnacie ſom
tyne gadzeth in that ſame place. And ſometyne withoute that ſame place.
And whan it is onely within / oz els bothe within and withoute / it is pro
perly ſquinnacia. But whan it is onely withoute than it is properly ſinnacia. The
Synacze / thus ſhe wereth Galienus in his boke of Anatomis / & bothe of theſe
ſykenesſes are called Iſmonia. Canales. Pulmonis & Fiſtule. Pulmonis. Be all one Anglice
the lungue pipus as I ſayde in the chappres of bloo coloz Pulmo the lunges
is a membze ſore and tendze Frigidus & humidus. in complexio / haupnre .iii.
wyrages and .iii. lappares and .ii. meynnges / þis is to ſay / .ii. maner of ſter
rages and it is ſotte and tendze by cauſe it ſholde be the more able and apte
to take and receyue eyze / alſo it ſemeth well that they be colde and moſte / for
ther are moſte to bze de colde apoſtumes / as Pulmonia & pipulmonia as I ſayde in the lunges
ſynre chappres de hunde coloz. And ſo it is wynged that it ſholde þe better geue
eyze and colunge to the herte. ¶ It is meynge in .ii. maner wyſe as is the
herte / that is to ſay / In cloſynge and openynge in cloſynge he deſpuereth
and caſteth fro hym ſuperfluites / and in openynge / he draweth eyze to re
freſhe the herte / and for ſoo ſake and tempze the herte of the herte. ¶ Cor.

Iſophagus

trache arte
ria

Squinnacia

Sinnacia

the lunges

Liber secundus.

the herte is pꝛyncypall of all the spꝛyтуales. wherfoꝛe vnderstande that
foꝛe membes in man be moſte pꝛyncypal of all membes and lymes in man

The **iii.** **¶** Cerebrū Cor Epar & Testicul. **¶** For withoute them may no man kynde stonde
pryncypall nor be/ and alioyf it fortune any of them fourte to be hurt/ or perillbe/ mari
mebers of louth not the herte hayth the qualytes of fyre that is to say it is calidus &
mān **¶** foccus and it is thape lyke the flame of fyre/ or els lyke a pete. **¶** And with

As þe sonne hete in mannes body. And therfore lyke as the sonne worketh kindly
 wekyd on þe in all the creatures of the worlde. On the same wyse doth the hert in
 the erthe so: the body of man it is formed lyke a flamme of fyre: or els lyke a pere: Corne
 wekith the thow mayst seye: a pere is narrowe aboute & brode bynne the butt. Coze is cōtaryn
 hert in the wherfore vnderstande that man is called: Arbor ierf. a. anglice a tre: toged w
 body. so downe: for he hath all his cotes & his spryngges downe warde: for all þ

fro the harte / all the bones at the hede panne / all the arterijs at the herte
and all the veynes at the lyuer / as thou hast in capitulo de humido colore. And
so the hert confozmeth them to the dyspolycyon of kynde / and that is the
cause why it is so narowe a boue and brode beneth. ¶ And the refoze grekes
call men Antropoos / that is to say. *Arbor cuncta*. Also the hert is sadde in hym
self / that he shold not lyghtly be dyssoled because of his hete / also he is euer
more meynge in .ii. maner wyse / that is to say in oppennyng & cloyng con-
tynually / in oppennyng for to drawe to hym eyre to & tempyng an drecte-
shyn of his hete / in Cloyng to take and to do away and purg hym leste of
place euell humours & fro superfluytes of euyl humours. ¶ Also vnderstand that &

The place wel humours & fro superfluytes of euyl humours. ¶ Also vnderstand that þ
of the herte herte properly lyeth in the lyfte syde of man bryder the rybbes / and therfore
the ryght syde hath moze kynde hete. frōme the herte / than hath the lefte
syde / for the herte openeth hym euermore to the ryght syde. And also by rea-
son that the herte lyeth more on the ryght syde than on the lefte syde. as I haue

The cause in the fyrste booke the .ii. chapitre. And this is the hylosophy why that
 why man the ryght syde of a man is more warme and more abill to dryng & meynyng
 is hotter in and workyng / than is the lefte syde *Diafragma* is the myddel / and it is called
 also *mappa Ventris* / the hely boide clothe and *Spappa spiritualis* / the sprytnal
 clothe / for the sprytnall membyres lyeth therin ryght / as a boide clothe be-
 ceth / & lyeth theron / & it is layd *Diafragma* of this wordedyn of this word
FRAGMA / & is to say byekyng downyng & dryng. For is drydeth & dryeth
 bereth / & sprytnals fro / & other membyres / & may be vnderstod that / that is to
 say / the pumche and the guttes. And wherfore it is brayn & dryng be and
 dryeth out as it were a telfure of clothe / & a telfure of a telfure. The
 sydes of a body *Diafragma* is *rigidus* & *flexibilis* & *constrictus*. And *constrictus* is
rigidus & *humidus*. ¶ The thyde regacyon in the *Pro* & *fragma* / & is to the
 ceynes / & to the lowyng excludyng / the lowyng be / & hereth all places down
 warde as the thyres the typpes and the darders / & a myddel Calib / & the
 & ceynes are *rigidus* & *flexibilis* / & a myddel Calib / & the ceynes. And this

for þ places about the nether ende/ and this regyon containeth mēbra nutri-
tricia/ þ mēbres nutrytye. Mēbra nutriicia are these. *Epar, stomachus, splen, fel,*
Intestina, Cirrus, & Cifac. Epar is the pyncypall mēber of all the nutrytyes/ & ce-
cebrum is pyncypal of the mēbres of lyfe. Coz is pyncypal of the spūales
and Renes is pyncypal of the generatyfes. Some say Testiculy are þ pyn-
cypal of þ generatyfes. Epar is a mēber hote & moyste in complexyon softe &
tender and purpur in coloure/ hole within and baggyng without/ & haupng
vii. wynges/ oz els. vii. lappatis/ and it is hote and moyste/ for that it sholde
be of good digestyon/ for þ colder þ lyue is/ the worste digestyon is in þ ly-
uer/ and þ moister lyfe shall the man be of. Also it is soft & nellihe & purpure in
coloure moiste forwarde blede/ for it is non other tut massa sanguinis/ as I
sayd in the fyrste boke the. i. ca. Also it is hote within & it is baggyng and
dilated/ & it sholde þ more lyghtly touche þ stomake w his lappates. Stoma-
chus is þ stomak of mā/ as Jecoz is þ marwe of every other beest. Stomachus
is colde and drye in complexyon rounde & euenlong/ tough within & senewy
about/ and fleshy by nethe/ & haupng. ii. mowthes. One about oppenyng to
warde the herte/ and another bynethe oppnyng to warde the lyuer. Also it is
colde and drye. by cause þ it sholde be of good retencyō/ that is to say/ to hold
well & kepe well together þ/ þ cometh ther in for those qualytes are kyndely
retentif/ þ is to say/ holdyng & byndyng. Also it is wolly and tough for this
same reason/ also it is bounde and euenlonge bycause it sholde be the more
able for to receyue plente of fode. Also it is seruous about/ & it sholde be of
good appetyte and sharpe/ it is Carnous bynethe/ bycause it shold the better
desyre whan it cometh in to the bothum of the stomake/ also the stomake is
Oppenyng towarde to the herte and downewarde to the lyuer/ by cause þ
he may take sufficient digestyon/ throwe benefytes of ther kynde hete/ whā
the fode is receyued in to the stomake/ ther it is aperty decocte/ than kynde
scudeth it forth to the lyuer/ by vyenes that are called Miferaitce & than þ
that is pure/ is agayne ther decocte & desired. ¶ Some sayth that stomachus
is colde & drye naturaliter. & some say th þ it is colde naturaliter & hote acci-
dentaliter/ and some sayth that it is colde and drye per se. But it is hote and
moyste per accidens/ & they sayth soth that so sayth. ¶ Understād þ all these
iii. wordis are alone for to say/ naturaliter proprie & p se. i. kyndely properly
and of his owne kynd. i. by way of kynd of cōplexiō of þ elemētes & þ which
it stādeth most by. And these. iii. wordis are alone to say accidētaliter p accides
& improprie. i. vnproperly/ & by other reasōs oz causes/ & by other chaūces than
of hymself/ oz of his owne kynd/ as I haue sayd of tēpme befoze verbi gā. ¶ The stoma-
.i. se by exāple. ¶ The stomak is cold. i. p se of his owne kynd/ but he haith þ he is cold p
lyuer euen vnder hi/ in so moch þ he is nere closed in hi/ as a pot ouer þ fyre/ se;
& þ gnueth hete to him fro beneth/ & he hayth þ hert aboute hi/ not eue aboute
him/ but sodele more on þ left syde. So þ þ hert gnueth hym hete fro aboute/ &
so through bifites of the both. i. through gyftes of þ herte aboute/ & of þ lyuer
benethe. þ stomak hayth his hete & his myght/ for to worke & geve þ fode.
and so it semeth þ þ stomak is hote per accidens & not per se. ¶ The mylt as Ca

the mēbers
nutrytye.

The lyuer.

The stoma-
ke.

Naturali-
ter proprie
& per se.

The stoma-
ke.

Liber secundus.

lienus sayth þ it is an euenlong member lyyng towarde the left syde / it is
 called Splen of this word of latyn splendere anglice shynnyng a bryght and
 it is called so p contrariu / anglice by þ contrarie for it is nother shynnyng / nor
 bryght / but euer more swarte / a dymme / blackyshe / or betwene bothe / a this
 is þ philosphie / for it hath moche of þ kynde of þ erthe / for erthe is kyndely
 blackyshe / 7 therfore Splen is pyncypall place of melancolye for melancolye
 regneth pncypally in þ sple. Fel whe cal þ galle / wherfore vnderstand þ it
 hongethon þ lyuet / as it were a thyn ryme / or a bladder / a it is woder easly
 to breke / for by cause it is so tender / a this ryme is called Cista fellis / or Cistis
 fellis a nd þ were mater þ is win this cistis or ryme is called fell / it is hote
 a drye. Intestina. Intestina are of cetymes taken for þ Hyos. But Intestina
 is pperly euery mater gutte in man a in best / whyle they are in þ body / whil
 they are out of þ body / than are they called Extra Intestina / they be cold and
 moyste Of all þ other guttes in man. thou hast i. þ. li. ca. Cirba a Sifax are
 ii. small webbes. ii. small rymes lappyn þ lyuet / as I sayd in þ ca. de albo
 colore. The qualites of Cirba a Sifax I have not rede. Altho ther is ano
 ther webbe or a ryme in whiche all þ Aliens a all þ guttes / save onely logs
 cyon are cloed in / a this ryme calleth Saliculus in his boke of Anathodius
 Epigostontaymenò. this Epigostontaymenò. somtyme byslet wra than þ Alios
 Plectozice. i. some of þ small coppes falle downe in to Osteu. i. þ. baloke raddes / a farte
 oftentymes are called byslet raddes / as thes plectozice. Plectozice a pñ
 gnis be al one in this purpose / they are farte a copions. Osteu a bursa testicu
 lozu / be all one. anglice þ baloke rucs or þ ballok raddes. In þ. int. regis
 of mānes body be conteyned the members generatrua. i. Testiculi. i. Virga uirilis.
 the members Osteu. Testiculi. Virga uirilis. Matrix. a testiculi matrix. Virga a Testigo. i. Virga uirilis.
 nuttytyfes nes be thou hast in þ ca. of whyte coloz. Of lūbi I sayd ryght now a fore
 Vesica. i. þ bladder. Vesica þ bladder / is a member lyke a skynne rounde a hool / lyke an byphall /
 bladder. in to this vesie or bladder falleth þ bypn downe fro þ rymme by ii. small wa
 pes / as it were. ii. sigle beynes / which be called bychides / or els bychides / o
 ci / as I sayd. i. li. ii. ca. Vesica is cold a dry which be sebanes of þ vesie / then
 haste in þ fyrst boke þ. iii. ca. Of Osteu I said ryght now. Testiculi þ ballok
 stones be hote a drye. Virga uirilis / þ mānes yerde is cold a dry. Partic the
 mother a testiculi matrixis. i. þ mother ballok stones / it is expresse d in ca. de
 liuido coloz vulua is þ wōe gate of womē / it is colde a moyste. Centigo is
 called parties vulue / or þ wōe gate walle / or els lingua vulue. an þ wōe
 gate tonge. vnderstāde þ þ other lymmes of mā. i. þ. armes a þ. thyres / a þ. leg
 ges / be but as bowes a brāches of a tree / a þ hede here is þ rote of þ body / for
 as I sayd man / is called a tbor euers / a tree tozned vp / a is downe. And ta
 ke hede for thes. iiii. for sayd regios of þ body / be answeryng to. iiii. regios of
 þ bypn. The fyrst region of þ bypn is called Circulus byne / þ cyrle of the
 bypn / is þ ouer pte of þ bypn / a þ sheweth a telleth euermore þ disposicio of þ
 i. region. members of lyfe a of her place. i. of þ hede / as thou shalt see i. þ. iii. boke þ. ii. ca.
 ii. region. The. ii. regio of þ bypn is þ place nūt þ cercle douwarde. i. þ place betwene
 þ cercle a þ myddist of þ bypn / and þ is n. e. h. a. d. all one w. þ cercle / by this

region & by this place of þ byrn is evermore knowe þ disposicio & þ state of
the spūales & of theþ places for þf it be derke & dymme / or thicke & trouby
in parte or in all It sheweth sekenes of þ spūales caused of superfluytes of
euyl humydytes onely If þ byrn be ful of smal greynes It sheweth a smā
& dismā & empinā & collectiō of euyl mater about þ spūales And þ is preyued
by strathnes at þ byste & shorte wynde. The if ſhall members haue moche of
eyze to theþ sedyng & therfore kyndely they openeth & sedeth out eyze and The spūal
draueth in to them eyze & that is þ reason whye they be called spūals me-
bers & and therfore auctours call this. ii. regio Corpus aereū / anglice ayyrsh
body or regio spūalis / þ spūal place. The iii. regio is þ myddes of þ byrne
and þ ierueþ for þ mēbers nuttyfys for þf it is me nebulous. i. skyssh and the. iii. re-
gionssh & clowdyssh & thychpssh It sheweth sekenesse & euyl dysposicion gion of þ
of þ nuttyfys / as wombe ache Inflaciō feble digestyō & luche other seke byrne.
n:sk / as cometh by cause of reflectyō of þ stomake & of þ interyalis. The. iiii.
regiō of byrn is þ groude of the byrn. i. the nether parte therof & that regiō the. iiii. re-
evermore telleth þ dysposicion of þ mēbers generatyfys. i. of the nether regiō gion of the
of the body for þf it be dresty & thicke & trouby & grauely / it sheweth disſe-
rance & unbelth in the generatyfys / as it is in the nefresie & in the lythlasy
& in þ strangurye / & in other sekenes of the bladder / & on þ reynes & in the lo
wyns And þf thou take good hede of these. iiii. forsayd regions of þ byrn an
ouerpyng to the. iiii. partys of mānes body w reuoles þare sayd & w reuoles
þ foloweth wute dowte / whan thou seyst an byrne / thou shalt verely see &
knowe where the sekenes in the boty of man is / and wherof it is caused. here begyn

Explicit septimū ca. de colore Karopos. Incipit octauū ca. de colore pallido. & de colore subpallido. neth pall &
A fter that we haue treated of colours in byrn þ signyfeth mortifica- subpal colo
ciō / as blacke colours & bloo colours And also of colours þ signyfeth ure of byrn
byruacyō of digestyō / as whyte colour / yelow colour / mylke whyte colour / &
karopos colour. ¶ Now pursues we forth of colours þ signyfeth begynnynng
of digestyō. i. pale colour & palyshe colour subcitrine colour / as all auctours
of this faculte spebeth & techeth for alba byrna. glauca. & lactea. & karopos /
of whiche it is sayd afoze / sheweth wanysshynng & saylpyng off digestiō / but
karopos sheweth less / Pallida & subpallida / sheweth begynnynng of digestiō
of humours / Citrina & subcitrina mene digestyō Rufa & subrufa Rubea & sub-
cubea sheweth cōplet digestyō Rubecūda & subrubecūda sheweth excess of di- Intencion
gestyō Anopos & kyanos sheweth distanciō of digestiō Friger & lūda & Utri & remissyō.
dis sheweth mortificaciō & adusiō of digestiō & al vpo inteciō & remissio. int-
eciō. i. depresse in colour Now in this wyse techeth auctours for to knowe pale botw is pall
colour or palyshe colour in byrne ¶ I suppose a lytell quātyte of neres galle colour kno-
were menged w a good quātyte of water / than that colour that cometh of wen.
bothe / is pallida / or subpallida / anglice pale or palyshe / ryght so whan a ly Pallida &
tell of colour is myxt w a good porciō of fleume / than is the colour in byrn subpallida
pale / or palyshe and so is Pallidus color or subpallidus color in byrne euer be enetmo-
more caused of coloz and of fleume But vnderstande that nother the quātyte re- gedyeth
of that one humoure / nor of that other humoure in his myxtyō / that is to say of coloz &
fleume.

Liber secundus.

neither of coler/ nor of fleume/ is not cōprehēdeth/ nor vnderstāde of vs/ but
 only by estymaciō. i. by gessyng Ryght as one taketh a certayn of wyne/ & maketh
 it w a good pozcyō of water/ & y seest not/ & thā shewe y/ & cōmptcyō/ &
 knowest nother y quātyte of y one/ nor of y other/ but by gesse And therfoze
 were not y lptell quātyte of coloz/ & caused/ as I sayd y palynesse in y byrne
 els were y byrn alba/ o2 Blanca/ o2 Lactea/ o2 Karopos. And therfoze take
 this for a rewle/ y yf one make an byrn whyte o2 yelow/ o2 moche whyte/
 o2 karopos & after y come a pall byrn It is a betey token/ y than begynneth
 kynde for to myght hym self for to worke and spred and skatere the euill hu
 mours/ and fyrste coloz/ for he is moze supyle/ and moze able for to be spet
 pled *Urina pallida/ o2 Subpallida* throughout spisse/ that is to laye/ ouer al
 thycke/ sheweth a feuer *Cotidiana*/ caused of a kynde fleume. Whyt it is
 temple and feynt in colour/ is for this reason for every pall colour may well
 be sayd kempyle and that is by cause of the coldnesse of fleume. Whyt it is
 spisse/ is by cause of humydyte of fleume/ for fleume is colde and moyste and
 euermoze humydyte thycketh the byrne kyndely/ what is kynd fleume/ and
 how many spices of fleume ther be. I haue haue sayd in y Chapptre de glau
 co coloz. Item byrne pallida/ o2 subpallida/ throughout thynne/ and with
 a maner of grenyshe/ sheweth lozdypp of Coloz adust/ anglice a bynde co
 loz/ aduste is bynte/ A Coloz adust is thus moche for to say/ a coloz dissipyed
 of vnkynde hete. Than is this rewle thus moche for to saye/ whan the byrn
 sheweth so/ it sheweth a feuer/ whiche feuer is caused through excelle of me
 lancolpe innaturalis/ whiche melancolpe innatural is caused throug ha
 styon of coloz/ and this is the reason for coloz aduste is lesse hote and dryer/
 than is naturall Coloz/ and therfoze by reason of his feynt hete he maketh
 the byrne pall/ and by cause of siccite/ he maketh the byrne thynne And ther
 foze vnderstāde y *Colera adusta* & *melancolia innaturalis*/ o2 a byrnt coler &
 an vnkynde melancolpe to be alone/ and ryght as coloz adusta & melancolia
 innaturalis/ that are all one/ maketh the byrn pall and thynne & w a maner
 of grenyshe Ryght so sanguis adustus maketh y byrn whyte & thynne/ w a
 maner of rudynes o2 redishenes And fleumū adustū maketh y byrn menely
 thycke/ w a whytenes/ & take good hede to these poyntes that be sayd in this
 rewle/ & in other rewoles y foloweth vnderstād/ as sheweth *Johannes* i his
 boke of *sinagogis* i y. i. ca. That there be. iiii. maner of colozs. *colera tubea*. *co*
lera citrina. *colera nigra*. & coloz *viridis*. i. a rede coloz/ a citrine coloz/ a
 blake coloz/ & a grene coloz. *Colera rubra* & *colera naturalis* be all one. Coloz
 naturalis is kyndely rede & cleere pure in hyself/ & he is not ouercom/ nor mist
 w none other humour/ & therfoze he is called coloz naturalis/ a kynde coloz.
 Coloz Citrine stādith by coloz tubea & by fleume/ but moze by coloz tubea thā
 by fleume/ & this spice of coler is lest noyous & lest hurtful of al colozs/ & this
 coloz is called also Coloz *vitulina*/ a coloz *vitulyn* for it is most lyke y coloz
 of y yolke of an egge/ *vitellin* is lyke y yolke of an egge Coloz nigra is in
 ii. maner wyse/ one is causeth throughe excelle of Melancolpe/ & it is blacke
 lyke *dractis* of blode/ & this maner of coloz is pperly coloz nigra for it stā

mircyon of
 hamours
 is euer take
 by estimaci
 on.

Token of
 recouering
 of kynde.

coloz adust

Uryn cau
 sed of coloz
 adust.

Uryn cau
 sed of byrnt
 blode.

fleume ad
 uste

Red coloz.

Coloz citri
ne.

Coloz bitu
lyne.

Blacke co
loz.

deth most by blacke humours / þ is to say by mylancolie. & it is ferre woꝝ thā
 Colour citrina / for it is frigidus and Siccus as the humours is that he hath
 most of / this .ii. spice of blacke colour / is caused throug grete adustyon of
 color / & it is ferre woꝝ & moze nōꝝ than is þ other colour / for it is ouer
 moche hote & drye. And that black colour is called Nigrum innaturalis an-
 gllice a vnkynde color / but þ other maner of blacke color is called colour black toloz
 nigrū naturale angllice a kynde blacke color. ¶ Coloz bizidis / is also in innaturali
 two maner wyse / the fyrst is called Coloz Prassius angllice a colour prassū
 And it is called so of an herbe / & that is called in latyn Prassū & also Aparu. coloz pras-
 biū angllice prassyn oz hozbound / for a coloz prassyn is grene & bitter / as þ lina.
 herbe is. And this colour is gedꝛed comely in the stomake / in them þ be wont
 for to ble herbes / whiche be ouer moche hote in cōplexyon / as cresses pozrets
 sekens garlyke / & onpous and suche maner hote thynges / for by reason of þ
 pyenes and ratones / it happeneth often tymes that coloz taketh sharpe-
 nes and ratones and greenenes wherhy it is also dystempꝛed and out of his
 owne kynd / & therafter it sheweth hi in þ byzn Salienō sayeth þ Coloz Pras- coloz pras-
 syn is genꝛed of a color vitellyn / for whan coler vitellyn is gretly skalt and lyne.
 byenrh / then that same adugetyon causeth a blacknes whiche blacknes for
 as moche as it is mixt with citrynnes / it causeth a greenes and ther after
 appereth the byzne. ¶ Another maner ther is of grene colut that is grene as
 tust of bzasse oz of copet. And that is caused throug moche moze adustyon of
 color Prassyn / as whan a color prassyn is so hugely oz gretly aduste / that
 his humidite is al ful wasted & fordon / thē this coloz is called Coloz Erugino-
 sa angllice a rusty coloz / & this coloz byteth & freteth as veneme / & it is woꝝt
 of all colozs wherfoze whā an byzn sheweth hym w suche colour þ spe mā a soure fleu
 skapeth not deth by woe of kynd. Itē byzn Pallida / oz Subpallyda menely me.
 thyn sheweth a cotidian caused of fleume acetosus fleuma acetosa & fleumum
 actū be both al one angllice an Egre fleume oz a soure fleume. Itē byzn Pal-
 lida / oz subpallida w a menely thicke body sheweth fleumaticū sanū āglice a
 hole fleumatike vndstād this reuole in this wise / byzn pale oz palisse & mene-
 ly thicke sheweth loꝝdshyp of fleum natural oz a kynd fleume wout any feuer.
 Itē yf it be so þ one be a strated .i. yll dispoled in þ body throug sekenes / & his
 byzn shew him / alba oz glauca lactea oz kazopos / & so after / oz þ nirt after .i. þ
 nirt byzn after pale oz palisse / it is a good tokē / for it sheweth þ kynde hete
 begineth for to ryle & to m agayn / & take agayn his might & woꝝking toward
 digestio / & to mayster þ syknes / & the self for to be maysters & reuolours i þ bo-
 dy & ther for to haue moze declarig of this reuole / & also of al reuols þ are sayd
 & shal be sayd vndstand one poynt þ is nedeful in this facult. i. / þ ther is .ii.
 maner of Iudginēts i byzn / one is called Iudiciū simplex .i. a vncertayn iug-
 mēt as whā one deserneth an byzn / only as þ byzn semeth to hi for þ time ha-
 uing na maner of regarde to other circūstāces / another maner of iudgmēt is
 in byzn þ is called a iugmēt haug regard & cōsideraciō toward mani pointes
 & cōdiciōs / & yf þ witt iuge an byzn thou most haue regarde & cōslyderacy-
 on to the state of the person that made the byzne / fyrst thou most regarde

13

me.

tokē of re-
couerig of
kynde

ther is .ii.
maner iug-
mēt i byzn

a iugment
certayn

Liber secundus.

consider what state the person whas in at the tyme of making of the same
 a mā most byrne also what state he whas in the day afore or the nyth afore also thou
 consider the moost haue consideracon to his myghtes / to his age / and to his comple-
 state age & cpon and also what his byrne was that he made nerte afore that byrne and
 myght of y to suche other poyntes and condrepons and this laste Judgynge is enermore
 pfo & made certayne and of more furthe Verbi gratia / yf it be so that the byrne of a bo-
 the byrne. dy that is dyscreased shewe hym pale / or palyshe. And yf his byrne before that
 byrne were alba / or glauca / or lactea / or karopos. It sheweth that kynde hete
 entereleth and recouerech and takerh his myghtes agayne. And digestyon be-
 gynneth to strenghe / and also yf the sayd byrne shewe hym not as in maner
 aboue sayd it sheweth elene contrary / that is to say menyng of the myghtes
 and feblisshynge of digestyō. ¶ Also Uzina rufa & Subrufa / or els Subruba
 in a hote body and also in a hote mater sheweth dygestyon complet. But in
 a body that is colde of complecy on. And also in a colde mater it sheweth ex-
 cess of dygestyon.

¶ Also the same byrne that sheweth mene dyges-
 tyon in a hote body / the same byrne sheweth complet dygestyon in a colde bo-
 dy. ¶ Also whan an byrne sheweth hym fyrste thynne or thynnyllhe / & after
 warde ther come an byrn lombell more miste and trouble than it was before
 he it neuer so lytell / it is a betay toke and sygne of begynnynge of dygestyō.

hoto nubes on & yf it be so y afterwarde ther appere Rubes or els Eneozmia / it sheweth
eneozmia good dygestyon / or els mene dygestyon / and the reason is this / for fyrst whā
 & ipostasis kynde begynneth for to warke in to the humours kynde hete is but lytel and
be gedered feble / wherfore kynde hete may not yett ouercom & cōprend y mater fully
 and therfore some of the humours passeth with the byrne. And for as moche
 as kynde hete is yet but lytell / it worketh but lytell in the byrn / afterwarde
 by pcess of more tyme whā kynd hete hath gadreth more myght to hym & en-
 creleth & distropech more & maistrech more y humours / & hath his cōuers w y
 byrne / than kynde hete comprehendeth & aggregeth to hym the moistnes & so
 worketh in to the byrne. For y is the kynde of hete for to aggregyn / y is to
 lay for together moistnes to hym / & whā it is so gathereth thā sheweth in y
 byrne Rubes / or els Eneozmia / yf kynde hete be but lytell & feble and more

Rubes. ventolyste in the body it sheweth Rubes / yf y hete be more a ventolite lesse it
eneozmia. sheweth Eneozmia & afterwarde whā kynd hete is more myghty / y it to lape
 whā kynd hete hath more kuptled & maystred y mater thā appereth Ipostasis
 & that is token that kynd hath fought & hath gotyn y maystry & is of myght
 for to ouer come y cōment & is at his aboue / & therfor sayd Rodoy in y. iiii. boke.
 i. ca. of Ethimologiis it behoueth hi y shal be a phisic for to know thyn-
 ges y be pale / & also thiges y be plet / & to se thiges y are defert to com furthe
 of Rubes Eneozmia & Ipostasis yow may sein y. i. boke & also in y. iii. boke
 in ther one pper ca. Itē byrn pale or subpale & then & clere in a cōtinual feuer
 or in a soft feuer w good tokens & namely w some appetyte & with myght of
 kynd it sheweth bredig of aposteme vnt y midrys in y right Ipostode why y
 byrn is pale or palyshe is by cause of y frigidite of the mater & that y myght
 of kynde is all for traungled aboute the maystryng of that cruel mater

Ipostasi.

what is þe mater of þe ſpkenesþ haſt in caſe de lundo colore why þe byrn is thyn
and deſe is by cauſe of compaſſyon and crudite / that is to ſay / raſones of þe
mater. And therfoze whan bynde is ſettrauſled an tozmeted on this wyle
he is not of myght to haue his purpoſe foze to purge the mater / nor foze to de
lyuet hyni ther of out by bledyng at þe neſe nor by ſweetyng nor by none other
maner of purgacyon he dothe the beſt that he may and laboreth by lytell and
lytell foze to helpe hymſelfe / and foze to caſte out and dryue oute the mater fro
the members / that be moſte noble and moſte woꝛthy to thoſe members þe
be leſte woꝛthy and leſte noble and namely to the ryght ſpicondzie foze ther
is moze vertue and moze myght of drawyng then is in the leſte ſpicondzie
foze it is moze nere þe lyuet. And therfoze ſuche mater byrn with ſuche ſpignes
ſheweth bledyng of apoſtome on this wyle. And yf ther be no good ſpignes
and tokens / and namely yf kryde be wonder feble / and haue no maner of
appetyte then Iudge rather deth thalme. ¶ Itē byrn Pale oꝝ Subpale fro
thy aboue with a maner of dymnes oꝝ bloyſnes as though alſhes were dꝛen
ched in the byrne. And yf ther with the byrne be lytell in quantyte / and that
he that made that byrne haue not the wombe flure / it ſheweth ſtillicam the
ſtillicam ſomtyme þe byrn ſheweth hyni in ſuche maner nehand in the wombe
flure. And that is by cauſe of perturbacyon / that is to ſay / dyſtoublyng of
the humours in the body / and alſo by cauſe that ther ſometh lytell humydyte
of the lyuet foze it paſſeth away with the excrecyon / but than the byrne is not
fo frothy / nor to alſhy as it is in the pꝛiſtike / why the byrne is pale oꝝ palifhe
is by cauſe of febleneſſe of hynynde here aboute the Nutritifs / the nutritifs
hynedly haue compaſſyon of the ſpyꝛtuals / and therfoze whan the ſpyꝛ
tuals are lyke / the Nutritifs are hynedly deſſed and gretely dyſolat / why it
is ſpauous / that is to ſay frothy is by cauſe of the paſſyon of the lunges /
whiche frothenes in the lunges may be cauſed in .iii. maner wyle / as by cauſe
of gret motion of the lunges / And by cauſe of dyſcenſyon / that is to ſay
bloyng and rylng of þe lunges / and alſo by cauſe of ventolyte about þe lunges
The dymnes / oꝝ elſe blones ſheweth enſecryon of the ſpyꝛtuales / and alſo
of the lyuet / whiche enſecryon is cauſed of euyl mater thꝛeke a venimous
whiche renneth by vena Contra to the lyuet and ther enuerymeth the blo
de and dulleth the ſpyꝛtes / why the byrne is cꝛeterous / that is to ſay
alſhy is by reaſon of meltyng and waſtyng of the lunges / foze Pulmo of which
I ſayde in the nexte chap. befoze is of colour moche towarde alſhy whā
it is ſo that the humours be moche agitated and moꝛed and ſtered in the ve
ſſels / that is to ſay in the haynes of the body then they taketh and bereth
with them thoſe poutheres / thoſe alſhes that wher cleueth in the veſſelles
whiche poutheres and alſhes / are nothyng / but as I ſayde reſolucyons and
meltyng and waſtyng away of the lunges why the byrne is lytell in qua
ntite is by cauſe of conſumpcyon of the ſubſtanciall humydyte of the Inner
members of the body. ¶ Foze the ſubſtanciall humydyte of the Inner mem
bers of the body draweth them to the lunges and that that is ſtrike in the
members hynynde here and dyſtemperance of the feuer / dryth by

ther is mo
re drawig
i to þe ryght
lyde than i
to þe left ly
de.

the nutriti
ues hath co
mpaſſyon of
the ſpyꝛ
tuals.

frothy byrn

enſecryō of
þe ſpyꝛtu
als.

alſhy byrn

alſhy reſo
lucyons.

Liber secundus.

¶ feuer ety-
ke.

tokens of ¶
feuer etyke

seven ma-
ner of cau-
ses of ly-
teines of ¶
byrne

lytelnes of
byrne an
ague or i a
feuer conty-
nual is a
sygne of
derthe.

ther be. vii.
causes that
causet ¶ by-
ryne to be
moche.

and wasteth it away / and that is the reason why that lytell byrne cometh out of ¶ body: And vnderstande that t^hysica / or Ethica / of whiche I sayde sufferyently in the chapytre of bloo colour / is but a soft feuer wastynge and destroyng the body / and it is a feuer that is not moche felt / nor moche perceued / though it consume greteley within the body / and the reason why ¶ feuer is but lytell aperceued outwarde / is by cause that it holdeth hym in the sadde members / that is to say / in the bones / and in those members that are bony and ther for the passyōs of those members be not so moche felt as passyōs of other members be / and that is by reason that those members be more sadde and haue more quantyte and stedfast reste / than other members haue. ¶ Also in this sekenes / that is to say / in this feuer the members in the body be full dypt with saynt hete a lytell humydte in to whiche he may wacke in / he holdeth hym aboue in the ouer partys of the members. And ther for many vapours styte vp and walneth forth about ¶ in vter partys of the body. ¶ And this is the cause that this feuer is not moche sene outward though it be huge & greuous inward. ¶ And vnderstāde ¶ ther be .viij. reasons why the byrne may be lytell in quantite one may be by cause of lytell mete and lytell drynke. ¶ Another cause may be by Cystitis / that is to say / by opitacion of the lacrym stoppyng of the wayes of the byrne as it is in stranguria & in lythiasy. Of whiche I sayde in the fyrst boke the .iiij. chapytre. ¶ Another cause may be by cause of Marpnes and bytynge and bytynge in water makynge as it is commonly in sekenes of ¶ bylpe / or bladder. Of whiche maner sykenes it is sayde in the fyrst boke the .iiij. chapytre. ¶ Also some tyme it is caused through mozttyfycacion of the bladder / that is to say / when the bladder is so constrict / that is to say scroncked and so drawen together or scroncked lyke a purs. And that is by cause of defaute of kynde hete and kynde humydte / wherfor he is not of myght for to kepe nor to withholde the water within hym his full tyme. ¶ Also by cause of the Passyō of the bladder / as it is often tymes in folke that be olde and febul. And in those folke that be moche scummatike and dysposed to the Passyō / and to the Dropsy / for in suche folke are the senewes so mollesed / that is to say sonelshed by cause of moche humydte ¶ they may not kepe nor withholde the byrne tyll his dwe tyme. ¶ Also it may be through excesse of vnkynde hete wastynge and consumynge kynd humydte in the body / as it is in Agrys and incontinual feuers as in the t^hysyke for the kynde humydte that sholde dylate hym / and lyde hym in to multiplyfycacion of the byrne through violence of vnkynde hete / it is wasted destroyed and for done / and that is the reason and the cause why lytell byrne in agrys & in continual feuers is a token of derth / for grete destruccyō and consumpyon of the members and partys in the body causeth lytell byrne. ¶ Also the cause of lytell byrne may be by cause of moche Egestyon / and of other superfluytes / as the wombe flure grete swete / and suche other. ¶ And also ther be .viij. causes why the byrne is moche in quantyte as by cause of moche mete and of moche drynke. ¶ Also by cause of superfluytes of humours / also by cause of consumpyon of all the body as in them that are take

with the Cthyke/ and are consumpt/ for consumpcyon of all þ body apartye
 multiplyeth the byrne. ¶ Also in them that are constypate. i. sadde wombed
 folke/as whan the lyuer is moche of myght for to drawe and gete to hym
 the moistnes of the blode/ and that is pynceppally whan the lyuer is hote a
 dyre/as it is comenly in them that are Diabette/ Diabetike is he that hath
 Diabetes/ the diabet. What is diabetes/ it is sayd in the chapyre de Luido
 coloz. Also whan there is none Eustris but kynde hete is myghty for to de-
 lyuer out the byrn wyghtly/as it is in them that are m yghty in kynde/a
 in them also that haue the lyuer hote and dyre And also in them that bleth
 metes that are Dureryke. ¶ Also by lytell Egestyon a lytell delpustance of
 superfluytes downwarde And take hede that he that maketh suche byrn/as
 I sayd in this reboule/ and yf there come on hym a fluxe. ¶ It is an euyl to-
 ken for as saith Iporras who so hath þ thislike/ & there come on hym a dia-
 rie/ it is a tokē of deth/ of Diaria diseterea/ you may see in the chapyre de
 luido coloz. ¶ And vnderstande þ in hym þ hath þ thislike/ comenly agayn
 deth/ ther comyth one hym a flux And than by cause of the feuer kynde hete
 & the spūs & the myghtes of the body are menysched/ wastyd & distroyed/ &
 the kynde humdite consumed And by reason of the flux/ ther is moze depdiciō
 & distructiō of kynde hete/ & of spūs/ & consumpcyon of kynde humdite And
 therfore through them bothe/ kynde is so moche constup/ that he is nought of
 myght for to helpe hymself/ nor for to kepe/ nor to withhold to hym the kynd
 hete nor the spūs for to gouerne & remle And whan kynde hete and kynde
 fayleth/ nedes lye myde fayle for inchose standeth þ lye of man/ lyke as þ
 lye of a tree standeth in the rote And therfore ther is none helpe/ nor hope
 of lye/ tohera fluxe cometh is a thislike. ¶ Of the pthilike & of þ Cthyke/
 & of there kydes/ & what folke are dyspoled ther to I haue sayd In the Chapp-
 tre of blode coloz.

the. 6. cause
of multipli-
ynge of the
byrne.

þ. vi. cause
of multipli-
ynge of the
byrne.

þ. vii. cause

yf a flux co-
me on hym
þ haith the
pthilike ther
is but deth

here begyn-
neth colou-
re citryne.

Explicit Viti colorum pallida Cir color subpallida. Incipit. b. c. a. de citrino colore & subcitryno.

Citryne colour in byrne is more bytwene yelow & rede/ & subcitryne me-
 ne bytwene yelow & whete. ¶ Now vnderstande that ryght as pale
 colour is caused of moche flowme and lytel coloz/ as I sayd in the fyrst ende
 of the byrne. so also ryght so contraty is citrine coloz/ caused of moche co-
 loz/ & lytel flowme/ wherfore it foloweth well/ þ is pallida byrna/ sheweth
 losshyp of flowme. & coler/ in the body/ but of flowme pynceppally ryght so
 citryne sheweth losshyp of coler and of flowme/ but pynceppally of coloz.
 ¶ Itch byrne crym/ or subcitryne signyfith euermoze good digestyon and
 myghtynesse in kynde/ and of þ deth/ but citrin sheweth moze better qua-
 lites than doth subcitryne And therfore byrne citryn/ and byrne subcitryn/
 sheweth euermoze general losshyp of coloz/ and in byrnes manner wyse But
 moze for to appoyntlye this general signyfycacyon/ þ is to saye/ losshyp
 of coler to all this parytulare. ¶ Werbt gracia/ for what it is so that coler is
 myrte with blode/ than citryn coloure in byrne goth moche towarde rede-
 nese. ¶ If þ coloz be myrte both melangele naturell/ than is þ citrynes of

Liber secundus.

the bypn/ moche towarde yelowenes And yf a coler adust be myxt with a coler naturall The bypne is citryn moche toward greenes/ that is to say/ yf bypn is citryn with a maner of greenes And yf coler and fleume be myxt/ the citryn bypne hath in hym a whytnes And in this wyse is citryn coloure dyvers in bypne/ vpon dyuers kyndes of dyuers humours that he is mēged w

Take this
for a reuole

¶ Than take this for a reuole that bypn citryn/ or subcitryn/ with a thynne body throught out/ sheweth many thynges in yonge folke/ & menely in fleumatyke/ or melancolyke folke/ for it is not answeringe to ther complexions For the kynde bypne of yonge folke fleumatyke/ and they be hoole/ holde be alba/ or lactea/ or elspallida with a body namely thycke/ or menely thynne And therfore yf the bypn be citryn in suche a complexio/ it sheweth excess of

Inccencion
of yf blode.

hete and inccencion/ that is to say/ byennynge of a coler/ as it were inccencion of the blode/ that is to say/ yf yf blode were distēped through excess of hete/ wher throught yf it for to wne a feuer to be engengyd or caused/ than holde

Wypne of
yoge melā.
coly folke.

the body of the bypne be depe in colour/ yf is to say more hyghe. than citryn/ and more thycke The bypne of a melancolye man holde be of colour/ that is to say/ yelowe/ or yelow/ the with a thyn body And therfore citryn or subcitryn bypne in yonge folke/ fleumatyke or Melancolyke. wheter it be/ sheweth a symple tertian/ as I sayd ryght now But the bypne is more thyn in melācolye men/ than in fleumatyke For yf kynde bypne of melancolye men holde be yelowe/ or palyshe and thyn And therfore yf it for to wne to the contrary/ that it sheweth excess of temperancie yf is to say of excess of hete/ or inccencion of coler/ as I sayd ryght now But not so moche excess as it doth in a fleumatyke man For yf bypn in a melācoly man/ is more nere citryn/ than is yf bypn of fleumatyke man/ ¶ If olde folke & namely fleumatyke/ or elspallida/ or melācolye make suche bypn/ as I sayd thyn/ it sheweth duplex tertiana/ the duple tertyan. For suche bypn accordeth not to the bypn of olde folke beyng hoole/ for euer mozt in olde folke beyng hoole of whā complexio so they be/ there bypn owerth to be whyte/ or whyt/ the & whāny/ the & dedyshe/ by cause of febleness of kynde hete/ & namely in fleumatyke & melācolye folke. In olde folke Coleryke & hoole/ they bypn shold be with a maner of greenes/ And therfore citryn coloure in olde folke/ sheweth grete distēperancie of ther complexio. ¶ Also yf a chyld bymeth. xiiii. yere of age make citryn bypne/ it sheweth a feuer continuū. a continuū feuer/ And the same bypn/ that is to say/ citryn & subcitryn/ in one that is coleryke/ sheweth that he is hoole & strong For suche is yf kynde bypn of coleryke complexio. ¶ Also citryn bypn as a thyn body/ moche towarde palenes & throught out thyn/ sheweth a dysshyp of melācoly naturall wout ony feuer. ¶ Melācolia naturalis/ is distēped in whilke/ to be one of yf. iii. humours kyndely thycke & heuy & crubly/ kyndely caused & gendred of dysstis/ & of yf thycknes of blode/ for melācolye is sayd of this word in greyn. melā. i. black/ wof this word in greyn. colan. i. humoz/ as who saith a black humour And whā this melācoly humours is gendred of dysstis & groud sopes & thycknes of yf blode/ a none ledeuendeth hym in to. ii. pres/ wherof one halbyth hym still to the blode/ & passeth forth aboute

Wypne of
olde folke.

with the blode in the body by cause of helpe and to make hym redy & conueni-
 ble to þe members & lymmes & parties in þe body / which members & parties ought
 to be fedde & noyrished wth the humours melancolpe. ¶ And it helpeth also þe
 blode greteþ / for he thycheth hym & kepeth hym in temper / þe holde not
 slepe nor flyde a waye / or he haue made and wrought digestion that he shold
 worke ¶ That other partye of melancolpe is senth forth to the Splen by cause
 of neede & of helpe / for to fede & noyrish þe Splen ¶ And also for to maideþe / melancoly
 cleanse & purge all þe body. ¶ Item byn cittyen & with a thyn body / beyng
 more thyn aboue than downward ¶ And hauyng small grayns swymmyng in
 þe body of the byn / & bubbles howyng aboue / sheweth stretnesse at the breste
 & sekenes of þe spuales ¶ And disposition towarde the pthysie. why þe byn is
 thyn & with luche a colour. i. cittyen / is not by cause of grete hete in the body.
 For than shold þe byn be red & more hygh in colour / for grete hete causeth de
 pe colour in byn / nor it is not by cause of coldnes / for tha shold it be whyte
 for grete ferygdyte kindly blecheth þe byn. i. maketh it whyte / nor þe hu-
 midite maketh it not thyn for humidite ryketh the byne But it is thyn by
 cause of grete drynes that is in þe body / & pyncypally in þe spuales / & there a-
 bout the spuales ¶ And it is cittyen by cause of disseperancie of the feuer / which
 feuer may skant or bryneth be aperceyued / and therfore luche maner byn
 sheweth grete disseperancie / by reason of drynes in the body / & namely in the
 breste & in the spuales. Petrus et Cozar. anglice þe breste & the breste bone / the breste of
the breste be-
ne.
 be. ii. parties of man that be harde & bonny / & by cause the cof þe breste is colde
 and dry / for bones of þe breste and all other parties that be bonny / are kindly
 colde & dry in complaynt ¶ And therfore they be releuyd holpen & kept & fede by
 chyngis that be answeryng them in kynde ¶ As wakyng / dispozte / good Eys
 myrth / merys & drynkis / þe de swete fleshy & licious / & with ouermoch labour
 & trauayle / and luche other poyntes that be contrary to them / they be noyed
 greued & hurt. ¶ Whan þe byn is more thyn aboue / than byneth it sheweth þe drynes of
 the bones are more desiccat & more dry aboue the breste / & the spuales / than þe breste & of
 in any other places of þe body. ¶ Whan the byne is grauplous & ampullous. i. þe spuales,
 full of greynes & bubbles / it sheweth moche drynes at the breste & sekenes
 of þe spuales. Of bubbles and greynes see in the. iii. boke. ¶ If byn cittyen or
 subcittyen / wonder thyn and bygght / as it were berged and fenestred / as I
 sayd in þe Chappire de albo coloze / sheweth disseperancie of the Splen. i. sple Epatica.
 natia passio. ¶ Item byne cittyen thyn and moche in quantyte with thyrt passio vnde
 and sekenes in the body / and with a constypat wombe. i. with a harde bombe causatur.
 or disseperancie of the lyuer. i. Epatica Passio / which is caused throughe gre
 te drynes of þe lyuer For whan Epatica is moche dissempred throughe drynes
 as it oftentymes falleth throughe extelle of hete takyng / and somtyme of
 chyrtle. ¶ Epatica sheweth to hym all that he may of succite. i. moyst out fro þe Signes of
 toppes and guttes / for to help and moyste and myght hym self / & that is the epatica pas
 cause of moche quantyte of the byne in this sekenesse ¶ And comenly this is sig
 the token of Epatica Passio he feleth payne about the Epicondriis ¶ And na-
 mely about the ryght Epicondri / and therwith he thynketh somtyme as is

Liber secundus.

affordyng of
fleume to þ
throthe.

bzyne full
of small
graynes.

coloz natu
rall.

coloz citri
indigest.

coloz citrin
yggest.

whyte fleu
me.

were a flawme walmyng by to the throthe and that is nothyng but a hote drie
fumolyte brestyng oute a nd styng and walmyng so by. And ther of it
fyme folke take ther deth / of *Spicondzia* / yow may se in capitulo de liuido
colore. ¶ Item bzyne citrine and thynne and bzyght with burbles aboute she-
weth mylkyng on the lunges / but it lyghtly passeth a way. ¶ If it be full
of small graynes / ti sheweth as I sayde in the thyzde rewele afoze. Item yf
it be so that the bzyne shewe hym citryne in the fyrste begynnynge / or about
the begynnynge of an ague / it sheweth crudite and compaccon of the mater
whiche crudite and compaccon causeth bzolite / that is to say / longe las-
tyng of þ spkenesse whiche causeth falsyng of myght a kynd / and so cometh
deth / but yf he haue the better keepynge and the longer helpe. Se of crudite &
compaccon in capitulo de lacte colore. ¶ Also yf the same maner bzyne ap-
pere ferre invogede in an ague / and before that bzyne appered and shewed an
bryn *Rubea* or *Subrubea* *Rubicunda* / or *Subrubicunda*. And ther with no
token of mendyng. sheweth that the spkeman wyll fell in to a frenple and
that the mater of the spkenesse wyll lye by in to the bzyne / and yf the same
bryn shewe hym as aboute sayd with good tokens then it sheweth mendyng
and wastynge of the spkenes Coloz citrine compounded of a kynde coler that
is rede kyndely and of a kynde fleume that is kyndely colde and moste for
Coloz in as moche as it is kyndely hote and drye and rede / be thynne and
clerech and tideth the bzyne. But fleume in as moche as it is kyndely colde
and moste and whyte he thycketh and turbeth and whyteth the bzyne
and so by reason of whytnes of fleume / the redenes of the bzyne is the lesse
And in this wyle is the Coler citryne caused. And by this reason is the bzyne
of Coler citrine lesse rede & lesse thynne than bryn of rede coloz. ¶ Coloz na-
turalis & Coler *Rubea* anglice rede coler and a kynde coler be all one. ¶ But
take good hede / þ somtym coloz citrine is dygested & somtyme indigested
whan coler citrine is indigested the bzyne is subcitryne and woude thynne
for whyle he is indigested he with standeth and leteth the kynde that wol-
de delyuer hym self out with the bryn / wherefore ther may no grette humours
passe forth with the bzyne / with whos admixcon the bzyne shold have his
inspillacon / þ is to say his thycknes. ¶ But coler citrin dygest / causeth bryn
citrin or subcitrin with a mene thynnes. And this is the Philosophy for co-
ler citrin dygest with standeth not / nor letteth not the kynd in delyuerynge
hym self out as he doth whan he is indygest and ther for passeth out some
grosse humours with the bzyne whiche causeth the bzyne to be menele treke
¶ If coler citrin take grette dys temperance of hete / as it falleth of teny me in
agues / that is to say in hote fevers than is the bryn moze byet in coloz and
moze deper in citrin. And yf coler citrin be not dys tempered thzough hete / than
is the bzyne moze remisse / that is to say lesse rede citrin / and moze thynne
and this is by reason þ fleume bitre and rede coler / are mixte to gether as I
sayd. ¶ *Fleumum bitreum* & *fleumum album* anglice a fleume bitre / and
a whyte fleume be all one Coler natural / and rede coler be all one. ¶ Coler
citrin & Coler bytellyn be all one. ¶ Coler adust shou haue in the ca. afoze

Explicit Nonum capitulum de Citrina colore & Subcitrino.

Incipit Decimum capitulum de Rufo colore & Subrufo colore.

Bruza byna anglise rudy byrne is most lyke fyne golde/and subrufe golde/she. ¶ Bruyne rufe/oz subrufe with a mene body by twene thyrk herbegyn/ and thynne puerand equale sheweth. Corpus Generaticum abody encratike neth coloz that is to say / that the body is in good and ruen propoztyon of foure qualites / that is to say / in good euen temper betwene colde and hote / for yf subrubea, the humours were dystempered through excessse of hete / than sholde the byrn be depe in coloz / as rede oz blodrede / yf they were dystempered through excessse of colde / the byrne sholde be as subcitrin / oz more lower. ¶ And therfor rufus coloz sheweth good mene betwene bothe / in as moche as the body of y byrn is pure as I sayde and not swart nor byrn / nor dyste / nor truble. It sheweth that the byrn hete is myghty for to purge and cleene the maters / that is to say / the humours / the equalite of the byrn / sheweth that ther is no perturbation nor dystourbyng of humours in the body. But that they be all in good temper / tohan the byrne is mene betwene thyrke and thynne / it sheweth also good temper and good propoztyon of the humours in the body. And therfore Coloz Rufus in the byrn / that is to say / rede colour oz els golden coloz in the byrn is a mene coloz bytwene all colozs / for ther is none other coloz that goeth sonye al colozs / that is to say / towarde al colozs in kynde as doth that colout / nor that so moche actoz byth to al in kynde / for of al colout he hath sonye parte kyndely therof. And therfor he moost accordeth to all the foure humours neherthelesse the same byrne afor sayd betokeneth not in euery complexyon lyke as I haue sayd and as thou shalt se her after / for as byrne citrin sheweth good temperance in a colyke man as I ascitin w sayde in y nytre ca. afoze / ryght so byrn Rufe sheweth good temperance in one tin sheweth that is sanguyne. ¶ Also byrne Rufe / oz subrufe / and thynne in a Chylde she. in a colurk with a feuer cotidian / in yong folke not sanguyne it sheweth a symple tertian / so doth an / the same byrne in olde folke / seminatike / and also in women not sanguyne sheweth a duble tertian / for it sheweth that they be moche out of ther in a sanguyne temperance through excessse of hete / for the bynde byrne of olde men ne man, and women / that are not full sanguyne / oweth to be palpyshe wannyshe & dryngyshe. ¶ Also y same maner byrne in sometyne of y pere / as in Autumno and in wynter sheweth Rotheam and namely after the daye of the acres. Rothe / that is to say / quartana chonbers. And vnderstand that ther is moze perell of a feuer in Autumno / that is to say / to falle in takynge of feuer in Autumno / then in wynter / for in Autumno the sonne goeth fro a feuer in vs. And therfor in Autumno doo it most clothes / and here the worstest for Autumno this reason. For the humours in mannes body whet taken afoze with hete of the sonne / and afterwarde they are smyt thynne with colde that foloweth. ¶ And so they engrosse and cluddeth and clumprerth to gerher / and are dystempered. And therof be ofsen tymes caused byuers feuers. Sometyne Tertians. And sometyne quartans. And sometyne other. And

Liber secundus.

therfore in Autumpne is þe worst tyme of al the yere for to fall in sykness:

¶ Item the same maner byrnie yf it appere so as aforesayd longe tyme to gether & without feuer / it sheweth califfacciō / that is to say chaufyng & brynnd hete of the lyuer / whiche chaufyng and dyspēperans of the lyuer / is causeth

ruse byrnie through excess of brynnde hete / & that brynnd hete of þe lyuer causeth þe co-
note well

re a dym- loute in þe byrnie. ¶ Itt byrnie ruse or subruse with a mene body & is a maner
note well

nes or wha of a dyme skye in the ouer parte of þe byrnie / sheweth the sykness is in the be-
note well

skye. gynnynge / or els but late begonne / & also it sheweth a hote feuer Interpolat
note well

caused of a salt fleume þe men calle a sawock fleume. The dyme skye is caused
note well

of meltyng & traunpynge of the brynnd hete / & of the resoluyng of vapours
note well

and of fumolyses. ¶ Item yf the same maner of byrnie without skye aboue
note well

do appere inwarde in þe sykness as after the aitt. accēs / it sheweth a tertian &
note well

take hede þe cuery maner fleume is brynne in hym self / & by cause ther of it ma-
note well

kethe þe byrnie skypylle / & cloddyll / & dymmyll. And also yf þe feuer be re-
note well

solued / fumolyses of Melancolye whiche are lyght by waye of kynde passe
note well

by to þe ouer parte of the byrnie / and ther causeth a maner of a skye. ¶ Item
note well

byrnie ruse or els subruse and menely thynne with no skye / þe is to say / with
note well

no dymnes aboue but with a body pure and equale / and somdele moze thynne
note well

than thynne aboue by estimacyon / it sheweth þe his body hath moche of salt
note well

fleume / or els that he is moche dyspoled ther to / & yf it be so þe in suche byrnie
note well

appere many smale resolucyons / they shewe the skabbe / & yf thou take good
note well

hede þe yf the resolucyons shewe them in ouer parte of the byrnie / it is token
note well

of a skabbe bredyng in þe ouer parte of the body / yf they shewe in þe myddes of
note well

the byrnie / than on þe wombe & ther aboute / yf they shewe in the nether parte
note well

of the byrnie is sheweth the skabbe to be about the genetrays and the thyres /
note well

and the legges & the feete / and they appere through out the body of the byrnie
note well

it betokeneth þe skabbe to be thā through out all the body. ¶ Itt byrnie ruse
note well

or subruse / somdele moze thynne than thynne / or betwene bothe haupng no
note well

skye noz dymnes aboue / and yf the byrnie haue lasted so longe tyme in one þe
note well

hath the Idropisie it sheweth deeth for it is very token that þe cruel humours /
note well

that caused the Idropisie be fyrten & taken and seconkled & byent / with be-
note well

kynde hete of the feuer / wher by he is taken with a hote Idropisie whiche bry-
note well

kynde humours / for as moche as they be so fele in þe body / & that þe body is so
note well

ful of them / & so soze dystempered through them / that the same dystemperans
note well

and the brynnde hete of the feuer / wyl dysforme and ouercome the kynd sub-
note well

stanciall humidite of the body / or euerkynd may be of myght for withstand
note well

and to ouercome the same cruel humours / and on this tople is the hote Idro-
note well

pisie caused. ¶ And therfore as teacheth Ippocras in his boke of proutyke / yf it
note well

be þe ther come a hote feuer in Idropisie / to is the worst tokē þe may be / for
note well

thā he is incurable / and ther is no remedy but deeth. The same sheweth
note well

Theophilus in his boke of byrnie whiche sayth syke as whype byrnie or watery
note well

byrnie in Idropisie sheweth the pacient to be curabill ryght so doth ruse
note well

byrnie shewe the pacient to be incurabill / so sayeth also Constantyne
note well

gelbert & Chader / of the colde Idropisie you may se in cap. de limido colore

¶ Item byrne ruse / or subtruse with a body menely thyrke and vnpure & ine
quall and with a skay above / þ is to say with a swarnesse and dymnesse in the
ouer parte ther of it sheweth a feuer cotidian caused of a fleume / that is cal-
led fleuma dulce a sweth fleume or a freshe fleume. ¶ Item yf the byrne be sweth fleu
not ful ruse / but moze subtruse withal that other forsayde popntes / it sheweth me.
Dulce fleuma a freshe fleume without feuer / euery maner fleume as I sayde
is vnpure and vnclene in hym self kyndely / and by cause therof / euery ma-
ner fleume causeth a maner of dymnes and derkenes in byrne. But fleuma
dulce colozeth the byrne in two maner wyse / one wyse is by cause of his mix-
tyon with other humours / for by cause that he is kyndely whyte and thyrke
as euery maner fleume is / he maketh the byrne whyte and thyrke / but lesse
whyte / than doth fleumū naturale / and moze thyrke than both fleumū salū
for fleumū dulce is some dele lesse whyte / than is fleumū naturale / & some
dele moze moyste than fleumū salū. ¶ Also whan sweth fleume colozeth the
byrne throug kynde of his qualytes / he maketh the byrne subtruse / or els
ruse. And þ is by cause of mennes / that he hath of the blode / whiche blode is
kyndely calidus & humidus / hote and moyst and therfore he is moze kyndely
hote and moyst than any other fleume / as thou may se in capitulo de glauco
colore. Note the byrne is thyrke as I sayde with suche coloz / it sheweth ster-
pyng and builyng that is to say builyng of humours in the body / and therfor
are caused many fumolytes and ventosities in the body. ¶ Whē it is menely
thyrke / it sheweth but mene dyscouthyng of the humours / whan the body
of the byrne is vnpure / it sheweth that kynde here is not of power / nor of
myght for to clense and purge the humours. The dymeskye in the byrne is by
cause of resoluçyōs of fumolytes of melancolye caused by dys temperance of
the feuer / whiche fumolytes for as moche as they are lyght of kynde / they
dyscouth the byrwatde / to the ouerpart of the byrne / and causeth ther / a
maner of derkenes and dymnes. ¶ Item byrne ruse & subtruse / menely thyn
and menely thyrke with blones / and with a maner of dymnes above / and
yf the byrne shewe hym so longe tyme / it sheweth þ the spiritalles are gre-
ued and trauayled with plente of fleume / that is to say / salt fleume / or els
freshe fleume / yf the byrne be menely thynne it is with a salt fleume / yf it
be menely thyrke it is with a freshe fleume / and it is knowen by koffyng &
by strygh bryeth and dysces at the dysse. ¶ If a mā or woman make chliche
byrne / it sheweth þ she hath a sekenes on her matrice / whiche sekenes is cau-
sed throug excess of a salt fleume / or of a freshe fleume / & of whiche soeuer it
be / þ shalt knowe it / as I sayde right now / but thā in the womā byrne she
werth resoluçyōs lyke fyssailes / som tyme whyte & som tyme blacke & than also
she hath grete payne of her moder / & namely in þ lefte ipicōdye / w grete dys-
cō of þ mater and with grete enflaumyng and walmyn / the matrice is of-
tentyme ouer layde and ouercharged / with a salt fleume and ther holdeth
hym vnkyndely & tourneth hym to fylthe & corrupcion and swymmeth forth
by Vena Concaua to Epac / and ther enfeteth and coztumpeth þ bloode
and so forth to the bladder / by the water gastes / that be called Vichides

sweth fleu
me.

A vnpuet
fleume.

fumolytes
ventosities

dysēpetās
of þ byrne
throug fleu
me.

Liber secundus.

and ther causeth blones in Ruse color by this processe. And also if thou wilt
 vnderstande the chapytres of blake color and of blo color thou may se and
 knowe well that a dymme skye / or a blones in byrne is for to vnderstande
 swartnes and deckenes and dymnelle in the byrne. And therfore take good
 hede that this maner of swartnes and dymnelle in byrne / is by cause of rudi
 color may not be perceyued well wth out soft puttyng of the hand to a byrnal.
 These forsayde byrichides in a woman are knyt to the matryce & tryed ther
 Item byrne ruse or subruse / thzough out thicke and dymplish / sheweth
 a feuer cotidia caused of a fleume naturall. It byrn ruse or subruse / thzough
 out thicke and blo about / and with resolutyons lyke them / and it be so that
 the byrne last so long tyme and sheweth so long tyme / some sayeth not cur
 iii. arches / it sheweth the pety Emittre how many Emittres ther be / and
 what thy are thou hast in the ca. of blo color. Some auctours as mayster
 fereis and mayster planetarie. Also mayster. Iohn of saynt poules sayeth of
 pety Emittres sholde be caused of coler in the vessels. And of fleume with out
 the vessels. But Gilbert and mayster of melendē sayeth it shold be caused
 of coler corrupt without / and of fleume corrupt within / the vessels of the hu
 mours be the waynes in a body. And take hede that this blones / that is to
 say this dymmes about in the byrne / and generally the blones of every ma
 ner byrne / that is of hygh color may not well / or els bunneth be perceyued
 but in maner as I sayde in a nite twile afore saue two. And in this forsayd
 leknes / that is to say in the pety Emittre / the parent feleth grette colde in
 his Extremities. Extremities of the body are a armes / handes / yngers / feete
 and Toes. And that colde comenly begynneth agayne. Euene or els at the
 soune going downe / and that is by cause of color / though it be so that he reg
 neth in mānes body / fro a houre of the day / to a houre / as a haue extremes
 sely in a pi. de lacteo color. It byrn ruse or subruse / thicke / bloplish about a
 grauelous / full of smal graies sheweth byrichid & of apostume about a place or
 in a armeholes or about a preyne mebers / & in which of those places it be
 deth that it is grette payn / & a more payn by cause of nermolyte / & is to say by
 cause of a place is ful of lenewes. Item byrne ruse or subruse / thicke both
 about and bynesh / and with a blones and a fattythnes about / and with
 crynopdes payne lastyng so long tyme it sheweth a. iii. kynde of a etyke / &
 these be the veray tokens of the etyke be that hath the etyke hath more
 hete in the handes and namely within a patumes than he was wont to haue
 and that hete is fyrst lytel and after more and more / by processe of tyme.
 And this hete is in the feete also. And this hete in the handes and in the feete
 is caused of hote fumosities & cometh of a. iii. spyzuals by cause of veracyr
 & they haue a suffer by rayson of dytemperance of unkynd hete & is consup
 tyd / & those hote fumosytes smytheth forth about a illatome ch dryers partyes
 of the body and caused rudynes in ychekes by a faulte reason / and also payne
 and angwyle aboute these partes and places that be enert and nere to a spert
 tuals for by reason the spyzuals be desseyperd as afore sayde the parties & be
 nere vnto them be synthynd & dytempered toher by commyth dryers deseyps

byrichides.

vessels of
humours i
mas body.

extremities
of a body.

byrn with
small gray
nes.

sygnes of
the feuer
etyke.

as hathynne the dytough by cause of byrnes of the spuales and also moche
cough by cause of superfluytes of the mater that is contayned in the spua-
les. ¶ Also lenenes of body is caused of here linceryn & spyled about in
methys of the body withyn dissoluyng and waytynge the kynde humours in
the body and cōsumyng the spuales. ¶ And take good hede that though this
byrnde hete be moche in the body and in the spuales nevertheless comenly
in this lenenes it is felt but lytell or els nothyng to his chynnyng for co-
menly they that have this lenenes be dysposed to moche colde & they fele
but lytell hete. But yf it be to grette exte as in somer tyme & yet may they
comenly suffer woys grete to hete than other folke. But they suffer grete stre-
nes and defaile at the heste. And these are the very tokens of Cypke & whet
of & how p Cypke is caused thys hath sufficiency in p chapp. of bloo colour.

Explicit declinatio capitulum de rufo colore & rubro colore.

Incipit xi. capitulum de rufo colore & rubro colore.

here begyn
neth rede
coloz i byn

Rubens coloz. in byn is moze bygher than is rufus coloz. for rufus is
myxt together for as I sayd in the chapytre of pale coloure right as a lytel
quātyte of netes gallermyd is a good quātyte of water in a vessell causeth
not a rede coloure but a pale coloure or els subcitryn & yf moche of netes gall-
be myxt w lytel quātyte of water is causeth a citryn coloz or els a rufe co-
loure. The same maner wyse when lytel colet is myxt w the byn it causeth
but a fawnt coloure in the byne as pale or subcitryn. And yf moche colet be
myxt w the byn thys is p coloz as p byn wettedd as a depe citryne or
subul or ruf for p more of colet that p byn hath the moze goth the byne
toward rede coloz for by reason p coloz is kyndly in him self then a bygher
& clete he causeth the byn to be the bygher & clete. ¶ And yf the byn be
thycher & a truble he standeth moze by blode than by colet & yf the byn
be byght & clete it standeth by colet moze than by blode. And all this is by
reason of the qualyres of blode & colet as I have sayd in many chapytres be-
fore. ¶ Vrina rubra & subrubra sheweth a fever tercian. And tokens
of this lenenes is ahe in the body and namely in the ryght parte for there
regneche colet and his indowe is spred and his chynnyng for p coloure he
wet grete byennynge of hete and dampenans of colet and the thynnes and
byght and clerenes is a token of grete sicke. ¶ Item vrina rubra or subru-
bra and moze thyn about than byneth and with a dymnes about sheweth Rede or sub
diuers significacions byon diuers ages and diuers cōplexiōs as doth byn rede byne
citryn. for that byn in a chyld sheweth a fever Caciā and in yonge folke moze thyn
and namely of Colyke complexion it sheweth a tercian. ¶ The same byne about than
in olde folke and namely in flumathē or belancotyke and also in a wo beneath the
man and pyncepal of the lenenes have not longe tyme lasteth but a. iiii. with diuer
dayes hime sheweth p. dayes hime but ix. dayes it sheweth a duple terri. & signifi-
an. ¶ If the same byne sheweth p. longe tyme and the patient haue no cōg.

man's hand

Liber secundus

¶ In nomine
domini Amen
¶

a feuer con
tinuall is
caused. ii.
maner wy-
se.

the medell
Emptice.
¶

feuer that wolth / is sheweth califfacion of the liver But than þe byrn hath a
maner of dynnes / as I sayd aboue And also it is a maner of redownes
or greenes and dynmyt quene And also a party frothe. ¶ This tuben or sub
naten with a body menely thycke and vapure a inagall and through our tou
tish sheweth a tercian cōseruall. ¶ Constantinus in his boke of byrns techeth
that a feuer continuall is caused. ii. maner wyse. ¶ For other it is caused of
Coler corrupte without þe vesselles. a byrnes / or els of corrupt vapours suf
flawnyng by about the herte. ¶ Also a feuer interpolat is caused in. ii. ma
nere wyse for it is caused of corrupte mater withoute the vesselles / or els of
corrupt vapours none / a none inflawnyng the herte thus saythe he. ¶ Item
the same byrn tuben or sububon / menely thycke / sheweth a greynfines aboue
it sheweth the myddell Emptice. ¶ In myddell Emptice is grete byrnyng
by reason that Coler is continually botwylng / as a playnge potte / a bur
lyng aboue in þe vesselles / and fleume without þe vesselles for Coler is lyght
of kynde / and whan he is beate and pured / he is more lyght / and by reason
therof he styeth by and halderth hym aboue in the byrn / and so causeth ther a
maner of greenes but that same greenes is so lytel / þat it is not perceyued
but yf thou put sherto thyne hande / as I sayd in the next Chapytre afore of
dynnes. ¶ Item the same byrn only greyneth the byrn aboue sheweth Pleu
rethia of which he it is sayd in cōdē lūdo coler f as as moche as collection
of euill mater is in the members that is to say / vnder the rebbes / whiche cyb
bes lyghtly feleth payne / angurthe / anoth as they be caught of temper / and
so for as moche as they be / overmop / mayng and feryng / that same mater
so collecte there. It botwilleth and burleth and byrnyth and so causeth sche
nelle hote and sharpe / that is to say / hore fevers. ¶ Also whan Coler in
grete quantite is getty / adu / and is lyght / by cause of here and of byrn
nyng / it draweth bywarde in the byrn / and that is that / that semeth as it
were a greenes aboue in the byrn. ¶ Item the same byrn / excepte the gre
nes aboue sheweth the Pleurethia And yf it be so / that a herke shyre or a dyn
nes / sheweth hym apertly aboue in the byrn / withoute any purynge to of thyne
hande / or els a maner of greynfines / whiche is that it is caused of fumoli
tes and vapours / a are folded of Coler / whiche by cause of lighnes styeth
by to the ouer partye of the byrn / and there maketh a greenes / or a greyn
or bothe / as I haue sayd before. ¶ Item vnderstande that I pocras techeth
in his boke of pronostikes / that grete humors are not moche Pleurotyke.
Vnde verius. Accide Iustantes morbi de pleurectici sunt.

¶ Explicit Undecimum capitulum de Rubra Colore & Subrubro Colore.
Incipit duodecimum capitulum de Rubra Colore & Subrubro Colore.

here began
neth byrn
rubicunda.

Rubina Rubicunda is the moste depe byrne in colour that is / or maye
be / and it is moste lyke fyne red / or als moste lyke blode / whan it is
moste fyne and moste pure byght / anglic blode rede / and Rubicūda is most
lyke a mastyre blode And the moys parte of angurours / treat of tuben a sububon

rubicunda & subrubicunda/all vnder one out take as they all say/ that rubicunda and subrubicunda euermore betokeneth moze incension in oze byen-nyng and moze skaldyng of þe humours in the body/ by cause of exesse of vne kynd hete/ than both tubea/ or sububea And some treateth of tubicunda by hym self/ and of subrubicunda & rubea all vnder one/ and subtitling they com- prehende vnder pale And they þe treat of rubea & sububea/ rubicunda & sub- rubicunda all vnder one/ they assigne these folowpng significacions to byens tubea But know well þe betwene byen þis rubea/ & byen þis subrubicunda is lytell differēce in colour. ¶ *Uiz* rubicunda or subrubicunda/ they be tri- bly & swartyllhe about/ somdele towarde blawes/ and also is synche/ or els is euill sauoz ar þe nose/ or els with euill sauoz/ or an euill apze coming out of the byenal/ sheweth a maner of feuer þe is called Synochus. ¶ Synochus feuer Syn- is a cōrynuall hote feuer caused throughe corrupciō of blode in þe veynes of þe nothus body In this wyse/ whan it is so þe blode is so dymysshed/ & so euill dispo- sed/ þe kynd is not of myght/ for to ouertome nor thynster that corrupciō/ nor to reuole/ than þe blode turneth in to fylth and corrupciō in the vessels/ & ther of cometh byle corrupte mater. i. vapours enflawmyng to þe herte cōrynually ¶ And Synochus is sayd of this worde Syn. i. without/ and of this worde Choos. Choos/ that is to say/ trauayle/ as who sayth a feuer without reste For Syn- ochus is so trauaylous/ that he hath lest reste/ of all feuers. ¶ Febris putre. A rotten da/ a rotten feuer/ is that that is caused of rotten humours in the body. ¶ And feuer/ also it is called Synochus & choherens/ anglice hongyng to gyther/ or els ha- upnge dyuers poyntes/ dyuers cōdyciōs/ that longeth to a cōtenuall feuer. ¶ The poyntes þe longeth to a cōrynuall feuer be these. i. cōrynuall bowlyng & dymysshing and hurlyng of ouer moche hete/ & of humours in þe cōrynuall walmyng/ or longynge- goryng of fumolytes in þe body/ up to þe herte/ & also of grete plenty of corrupt to a cōrynu blode And all these. iii. causes are not in no maner feuer/ so moche as they be all feuer. in Synochus/ & therfore it is called Synochus/ & as Synochus hath. iii. cau- les/ so euery of these. iii. kyndes hath her propre name. i. homothena augmasti. iii. kyndes ca epamastica. In homothena þe byen is menely blopyll/ swartyll/ & dymmyll of synochi/ the fro the myddes of þe byen bpwarde/ & also menely rede colozed/ & ouer all ylyke rede/ by cause of mene corrupciō and mene cōsumpciō of the blode. ¶ But in a feuer augmastica the byen is moche more blopyllhe/ than it is in þe Augmasti feuer Homothena For in a feuer Epamastike/ the byen is but lytell colozed ca/ by cause that ther is lesse corrupciō of blode in hym/ than ther is in the fe- Homothena. ¶ In Epamastica/ the byen is but lytel bloz/ and also it is hygh rede and byghe/ by reason that there is moze cōsumpciō of substantiall humyde/ of þe blode in hym than in any of þe other tweyne. ¶ But cōmynly in Homothena/ the sekenes is stondyng tyll the seke man paine other to deeth or to lyfe And the coloure in the byene chaungeth not. ¶ In Epama Epamasti- stica cōmynly the malysce of the sekenesse encreaseth and wareth/ moze and ca- moze/ and the byene weryth hyper and hyper/ after as the sekenesse weryth. ¶ But in Augmastica it is contrary And the story take this for a generall Homothena reuole/ that what byene so euer it be that is thycke/ and yf he cleue hym selfe na.

Note this
for a gene
rall reule

Gen^{te}

Paula.

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

Agaricus

about. I. p. that some thicknes & trubldnes draw to residence in þe bottonne
ware thynne & cleere about. It sheweth tohasspyng and mynyssyng of þe se-
nell. ¶ For whan the vryn depureth & cleareth hym self about. It sheweth þe
the bowpyng & the huryng of the humours in the body ceaseth which afore
more troubled & so disturbed in þe body that þe vryn myght not shewe hi
equall for þe tyme & yf is thewe hym contray. i. yf the vryn dwell still thych
about and cleareth hym self benethe. it sheweth deeth. ¶ For it is a token of sy-
pogon of þe water into the hede & in to the braynes And therfor it is dyede
of the deeth. i. of the many or els of the lytarge. ¶ Paula the maure is
a turyng & so downe of the brayne as a raupng & a wodnes. ¶ Aitargis
the lytarge is a stonyng of the brayne as forget fulnes & with grete excel-
lence in sleppng. ¶ Agaricus & Aitargis be they þe have this sekenes as fre-
neticus is he þe hath þe frenche. why the vryn is trubled & sububida in
synocha is by cause of grete hete & bowpyng and huryng of the blode.
The thychnes of þe vryn is caused of humyde of þe blode for as I haue ofte
sayd humyde thycheth þe vryn And whan þe vryn is thych the in a hote fe-
uer it is a good token for it sheweth that ther is sufficient moystoure of blo-
de in þe body. why þe vryn is trubly I haue ofte sayd in other chappres the
blones is caused as I sayd of myrcyon of roten humours. i. of roten blode.
The synche of els þe euill eye therof is caused of corrupciõ of blode. ¶ Un-
derstande thorowly that Synochus is not caused pryncypaly of quantyte of blo-
de. i. not of ouermuche blode. noz it is not caused of ouer lytel blode But one-
ly of euill qualytes of blode. i. of euill dysmperanse of blode as whan the
blode is changed oute of his owne kynde & turned in to fylthe & corrupcyon
so sayth Egidius. ¶ Fewerthelesse some auctours sayth þe Synochus is caused
bothe of euill qualytes of blode that is to say of euill dysmperanse of the
blode & also of quantyte of blode. i. of ouermuche blode. ¶ Item the same ma-
ner vryn withoute blones & without euill sauour sheweth a feuer that is
called Synocha & Synocha is a hote feuer enflawmyng the hert. ¶ Take
hede that there is difference betwene Synochus and Synocha for Syno-
cha is a hote feuer enflawmyng the hert caused of plente of euill blode in
the veynes pepnyng and turmentyng the pacient more by cause of quanty-
te of euill blode than by cause of qualyte of euill blode that is to say more
thorough plente of euill blode than thorough euilnes of euill blode. ¶ And
Synochus is a hote feuer continually enflawmyng the herte caused of
corrupte blode in the veynes paynyng and tozmentyng the pacient more
by cause of corrupcyon of euill blode than by cause of euill blode. ¶ By
these. ii. dyscrepyons thou mayst see howe these. ii. feuers be caused and howe
they differre a sonder And also in Synocha be vapours not corrupte enflaw-
myng the hert In Synocha be vapours corrupte enflawmyng þe hert. Also
in Synocha þe vryn is not blooysshe noz it hath no euill sauour at þe nose But
in Synocha is bothe Also in Synocha the vryn is lesse thych & trubly than
in Synocha also in Synocha is some interpolacyon þe is to saye some ces-

syng some cellyng. But in Synocha is lytell interpolacyō of none. ¶ Costantino sayeth that moost comenly these are the signes of Synocha / & is to say / ache and augmētē in the hede / as it holde cleue & breste / with rede chekes & poufed and blowen in þe veynes / and grete swellynge & betyng & stēfnes at þe breste / and on the speryuals with a manner of sweetenes in the mouthe his body and all his lymies be so heuie and so fetull / & so trauayled þe veynes they may bare the body. ¶ In Synocha be also other tokens / and as autours sayeth Synocha canson hath one manner of sygnes and tokens which sygnes you shall se in the .iii. reuole folowynge. ¶ Wher þe veyne in synocha is not blazēd euell fauored / is by reason that the blode is not corrupte / as it is in Synocha / for of corrupcion of blode / is caused bloness & synche in veyne also what synche of veyn sygnifyeth you may se in ca. de ludo & Nigro co. loze. ¶ Itē veyn Rubicūda or Subrubicūda menely thich beyng soodele more thyn than thych sheweth a feuer Cāsonides. Cāsonides is a hote feuer cōtynually caused of Coler & blode / but pyncypaly of Coler / & by cause þe Cāsonides is caused mooste of Coler & veyne is more thynne thā thych / also Synochides is a hote feuer cōtynually caused of blode & of Coler / & pyncypaly of blode / for by cause þe it is more caused of blode / than of Coler & veyn is more thych thā thyn / & it is cōtrary in Cāsonide. And therfore in both these .ii. feuers / & is to say / in Cāsonides & in Synochides / þe veyn is with a mene body euermore. And as it is in Synocha / tyght so it is in these .ii. feuers Cāsonides and Synochides / saue as I sayde Synocha hath Interpolacyō / and in Cāsonides & Synochides is none Interpolacyō / & in these .ii. feuers / & is to say / Cāsonides & Synochides þe mouth is bitter / but in Synocha þe mouth is sweetē. ¶ Itē veyn Rubicūda or Subrubicūda thynne & clere throughe oute & shynynge rede as fyre sheweth a feuer þe is called Cāson. ¶ Cāson is a hote feuer cōtynually mooste sharpe & brennyng of all feuers. And it is caused of grete plente of rede Coler whiche rede Coler is corrupte in þe smale supple veynes of þe mouth of the stomake & of the lunges and of the lyuer & of the mydrefe & of þe other mēbers ther about & pyncypaly of þe speryualles. ¶ Cāson is sayde of this .ii. wordes Canna / & is to say / caloz anglice hete & Incēlio anglice brenig or seying / & though al these .v. maners of feuers be called & ate agues / & is to say / hote feuers neuertheles Synocha and Cāson be most worst & most plious. But Cāson is mooste brenig / & who so hath any of these .ii. feuers it is but grace of god & he shap dech. ¶ And these be þe sygnes in a feuer Cāson bozines & ache in the hede so sharpe / that he thynketh his for hede holde cleue / or els as it wher thynlle with apert oute / & is by cause of grete hete & of vyolence of hete & of humylytes linyng by in to the hede dystemperynge the veynes & the sewes & cerebze / & also he hath grete thynlle þe no dyscke may it quenche / and that is by cause of grete hete that cometh of brennyng Coler enflamyng cōtynually the mouth of the stomake / and the thonge is some tyme blacke with moche fylthe aboute hym / caused of grete brennyng hite. And of forberynge of slepe and also by cause of grete

signes of Synocha.

Wher of is Synche in veyne caused.

Cāsonides is a hote feuer caused of coler.

þe difference of these .iii. feuers. i. cāsonides & synochides & synocha.

Wher of is Cāson caused.

sygnes of Cāson.

Liber secundus.

hete and payne and violence of the syknes. ¶ And when that he slepeth
 tolet in fla he thynketh that he seyth byrennyng thyngges and rede thyngges / also he
 myng the thynketh that he is in dyuers place and seyth wonder thyngges. And that is
 mouth of p also caused of grete delicacyon and feblefshyng of the brayne and all is cau-
 stomacke. sed through excess of hete / why the byrne is Rubia or Subrubia as aboue
 sayde is by cause of grete hete & byrennyng & bouplyng of the mater in the
 body / & princypally in þe forsayde places / why the byrne is thynne and cleere
 and byght as aforesayde is by cause of narrownes and stretchnes of þe vesselles
 of blode / that is to say / in the beynes. For by
 reason of ther stretchnes ther cometh nothyng a way through them / but
 that þe is moost supple & thynne / and whan that is mytte with the byrne
 it maketh the byrne subtile and thynne. And forther more vnderstande / that
 as dyuers auctours techeth though it be so that byrne Rubicunda or Subru-
 bicunda signyfeth these forsayde syknes more properly and more certayn-
 ly / than any other byrne doth / it not withstanding / all the poyntes that
 byrne Rubia or Subrubia sheweth the same maye Rubicunda or Subru-
 bicunda shewe. And with that well accordeth experyence outwarde / for of-
 ten we se as our Fyge / that in the feuer tercians the byrne sheweth hymner
 hande lyke as it doth in Sinocha or in Consonides / or in Sinochides. And
 also þe patient in a feuer tercian hath the same tokens that thes .iii. feuers
 hath excepte in the tercion is interpolacion.

Explicit Duodecimum capitulum de Rubicundo & Subrubicundo Colore.

¶ Incipit .xiii. capitulum de Inopos colore & de Kianos.

here begyn
 neth coloz
 Inopos.

Theophilus

Urina Inopos / is moost lyke wyne that is blackyshe and thicke as
 wyne of Calabze / or wyne of greke / or els lyke wyne moche lyke mo-
 dy water þe is swarte redyshe / as why se in som countre wher þe soyle is rede
 claye Inopos coloz anglise swarte rede is compounde of two colours / that
 is to say of blacke & rede. And as blacke colour hath euermore a thicke body
 ryght so hath euermore Inopos color a thicke body. For they both be nethand
 of one thyng caused and genderyd. Theophilus sayeth that whan the blode
 and colet be swarte / that is to say / all for byente and corrupte than be they
 bothe myxt to gether / and of the cometh colour Inopos. And ryght as black
 colour in wyne that I spake of in the fyrste chapytre of this boke and in the
 ii. chapytre also / is caused of mortificacyon ryght so is colour Inopos /
 caused of adustyon. And ther for his generall signyficyon is excess of hete
 And kyanos hath þe same colour in al poyntes lyke / saue that kyanos is more
 blak / for kyanos is moost lyke totte blod / or purpur / kyanos is no more to say but
 purpur / & þe same Augment þe is to be geue by þe one þe same is to be geuyn in þe
 other / saue that kyanos is some dele woys. And therfore all auctours trete
 of them bothe all vnder one. ¶ And Gilbertus sayeth and dyuers auctours
 also / that byrne kyanos hath of tentyme dyuers colours / for in some parte of
 the byrne it is Rubicunda as fyrer and in some parte it is swarte / and some
 parte of hym it is blopysh & in some tyme with a grenenes. Some auctours

sheweth that Inopos & kyanos are caused / somtyme of congelacyon of blode / as
 whan any hayne bresteth wher out Infloweth blode / of which blode whan it
 is out of his vessell / that is to say / out of his veyne / he is oute of his place / Inopos is
 and than that blode congeleth / that is to say / waxeth colde and cluddeth & caused
 clumpzeth to gether / and becommeth wart and blackyshe in colour / and so
 causeth the same coloz in veyne. ¶ And somtyme the same colour is caused by
 reason of adustyon of blode / that is to say / whan the blode is byente / and
 skalde and skoyled through excessse of unkynde hete / as it is in aguis / for of
 tynnynges in Aguis the hete is byennynge so byolent / and so stronge / that he
 turneth and chaungeth the vinctualyte of the blode / that is to say / þ kynde vinctuall-
 colour / and the kynde byghthnes of þ blod in to an excessse of Coler / wherfor tas langis
 the blode is moche dystourled and dystempred and brought moche out of his
 owne kynd / bothe in qualite / and in colour. ¶ And therfore of the superfluite
 of the blode / the veyne taketh coloz / for veyne is called the superfluite of
 the blod / & somtyme coloz. Inopos or kyanos be caused through febleness of
 the lyner as whan Epur is so feblisshed / and so dystempred that it is not of
 myght / for to departe nor deuyde the pure frome the vnpure / as it comenly
 falleth in them that be in the Idropishe / and in skabbed folke. ¶ Item an
 hyne Inopos or kyanos in an Ague shewethedeth. And vyncypaly of the
 hyne that was made afore þ hyne were Rubie and or subrubie / for it sheweth
 so grete adustye of humours in þ body / þ they may be no moze aduste wher
 fore kynd sayet / & the body is dystoyed / but þ veyne / þ is to say / Inopos
 & kyanos with out a feuer is not perylous. ¶ It is byn Inopos & kyanos to
 dele moze thyck in þ mydde regyon / than els wher sheweth Idropishe that is
 curabell yf medysyns be memystryd to þ pacyēt þ be helppe & cofortyng the
 lyner. ¶ It is Inopos & kyanos i one þ hath þ stone / though he haue hadde it long
 tyme / & though þ stone be fulle growen / it sheweth that þ stone is dissoluyd
 and bresten / or els that it is brestyng. ¶ Item byn Inopos or kyanos with
 smale chesel / or els with smale lād in þ bothe thā els wher sheweth brestyng
 brestyng or stonyng of lū veyne in þ body / or of lū brāche of lū veyne / or of þ
 kyll or of lū brāche of hē is brestē or mystrawayled what þ kyll / as you may
 se in ca. de lūido coloz / yf þ kyles be brokē he dyeth within xiiii. dayes or
 els in in þ .iii. day / yf lū brāche of þ kyle be broken he feleth grete phyne in
 þ brāche & namely in þ .v. Joynt of þ rygbone / tellyng fro beneth þ pward
 ¶ Also dyuers auctours sheweth þ many tynes byn sheweth him Inopos or
 kyanos in hole folke .i. in folke þ are not lyke by cause of dystemperance of hu-
 mours in þ body / that may be caused by dyuers wayes / as somer tyme by cause
 of brestyng or by lūyng or mystrawaylyng of lū veyne in þ kylls / or in þ
 bladder / or by cause of sweetyng out of blode through þ veynes / for oft tyme
 me it is caused through brestyng or kypnyng / or lytyng or els through moche
 strawaylyng / & somtyme it is caused through excessse of lycher / or luche other
 pophtes wher thorow ther is bresten som small hayne / or som small senewe
 in þ veynes / or of þ bladder / or in som other places of þ body / & though ther be
 no veyne brestē as afore sayd eyth it may be caused thorow violence & excessse of

how coloz
caused

vinctuall-
tas langis

superfluite
of þ body

kylls

somer tyme
byne sheweth
Ino-
pos & kyanos
hole
folke

Liber secundus.

moche straunglyng / for the haynes are other whyles so ract / that is to say / so thynne / that the blode owleth and sweltheth and swereth thzough þe haynes and so caueth suche coloz in the byrne & namely it is caused thzough excess of lycherpe / whiche excesseth and stereth the blode / and all for trauayleth the haynes and the synewes of the body / and maketh the lowyns / and all the wayes of the sperme came / and rede / and so cometh also suche coloz in the byrne / whiche byrne betokeneth deeth / but yf the better helpe be hade / and whan this coloz is caused of excess of lycherpe these are the tokens / the sheweth in the byrne / as it were copyng thyngges. And as it were parryes of whyte glet / or of sperme. And also the sheweth long resolucyōs racyōne / & redylyche moche lyke þe washyng of rawe flesch / whiche resolucyōs be of þe substance of the lowyns / & that is þe mooste token of all / for it sheweth that kynd is consume. ¶ **Uryne** Inopos oz karnos sōtyme sheweth Epatica passio nē / sometyme pleuresyn / sometyme peripulmoniam / and sometyme Glycam passionē / though Epatica passio be taken comenly in physyke for euery spe- nes of the lyuer neuerthelesse vnderstande it here for aposteme of the lyuer.

¶ **Item vnderstande** **Flica passio** here in this chapytre not as I sayde in the chapytre of karopos / but for aposteme on þe reynes / for **Flica passio** is taken here of this woꝛde **Fle**. ¶ **Fle** is the pyth and the strench of a thyng And therefore **Fle** is sometyme taken for þe reynes & sometyme for the lowyns for a paste- me in the caynes.

for our of the reynes and lowyns cometh byncypally the pyth and the myght of generacyōn both in man and in best. ¶ Thus **Flica passio** as I sayde is taken here and often tyme in physyke for a posteme on þe reynes. And **Flicus** is he that hath **Flica passio**. ¶ But yf thou wylt knowe suerly when that colour Inopos & karnos in byrn sheweth Epatica passio / & whā it sheweth pleuresin & whā pūlmonia & whā **Flica passio** as I saye þe comēt by q̄dilis & most enquerer yf þe pacyēt felle any pythying in þe ryght oz in the left syde oz yf he be shott byethed oz yf he fele any payne in þe caynes oz yf þe pacyēt felle grete payne & straythens of þe byeth oz payne / at the byest hauyng suche byrn thar is to say Inopos and karnos it sheweth the pacyēt to be pulmonic for he that is pulmonic / his spereyals be overcome with here pulmonic is he þe hath pulmoniam oz peripulmoniam wher of yow shalt se further in capitulo de limido coloz / and yf the pacyēt haue grete pythying and grete payne in the reynes / he is **Flicus** **Flicus** is he that hath aposteme in the reynes / and than comenly the colout of the byrne goth moche towarde the Inopos / and thā is grete geberry of ded / & namely in aged folke. And they that haue this passyon comenly whan they ysle / they groweth and maketh noyle for payne / for they weene the payne wher caused of the stone and many tymes that same payne is caused of þe stone & sometyme it is caused both of aposteme in the caynes & also of þe stone bothe to gether / thā it is bety token of deche / and this maner of aposteme is longe tyme of byedyng / as þe stone is & as other aposteme be & moche moze payne is felt by reason of the posteme than is by reason of þe stone. ¶ **Item** whan þe forsayde byrne sheweth Epatica passionē aposteme on the lyuer / and whan it sheweth pleure (is aposteme on

therybbes. Thou shalt knowe .iiii. maner wyse / þ is to say / by .iiii. tokens as
 surgeons techeth. ¶ One is by betyng of the Pulse / for evermore in a posome i. token
 of the lyuer the Pulse beyne smyteth but mainlye losse. For Epate is a mem-
 ber softe & nysshe / wherfoze it causeth a softe & nysshe stroke. And so is the
 betyng of his pulse but els & losse. ¶ But in Pleuresie the pulse beteth
 wonder harde / & as techeth the twelfe of pulses / þ harde betyng of þ pulse be-
 tokneth somtyme grete peryll / for yf it be out of cours harde / it sheweth a
 perillous Pleuresie / caused of a mater that is harde and euill / for to dysolve
 and to be overcome / & also that the syknes wyl longer contynue & overcome
 the myghtes of wynde. ¶ If the posome be on the lyner / the body is better ii. token
 colorede than whan it is on þ rybbes. And yf the posome be of the lyuer his
 colouryng is more dyke / than it is in þ Pleuresie / for tha is þ mater above þ iii. token
 mydrese / & in Pleuresie þ mater is more vnder the mydrese / & therfoz this
 colouryng is more moyste / in a posome of þ Pleuresie / tha it is in a posome
 of þ lyuer / neuerthelesse bothe be dyke but þ one more tha þ other. ¶ Item Galien te-
 Galienus techeth. b. difference of els. b. reules / for to knowe a posome on þ cheth. b.
 lyuer fro a posome on þ rybbes. ¶ The fyrste is þ a posome on the lyuer is reules to
 formed lyke a bent bowe / or els lyke the more whan it is newe. But in Pleu knowe a
 resie it is rounde. ¶ The. ii. point is / þ yf it be a posome on þ lyuer / his egesti posome.
 on / þ is to say / his downg is other wyse blopyllhe / or redpyllhe / & that is by The secōde
 cause of wastynge of the substance of the lyuer / or by cause of meltynge and re- token
 tynge awaye of þ a posome. Or els by cause of bothe. But in Pleuresie it is
 not so. ¶ If þ. iii. point is that yf it be a posome on the lyuer / þ body is won þ. iii. token
 der lens bleke & wāne. But in Pleuresie it is nothyng so moche. ¶ If þ. iiii.
 condycyō / þ a posome on the lyuer is neuer but on þ ryght syde / but a posome þ. iiii. tokē
 on the rybbes is somtyme on the ryght syde & somtyme on þ lefte syde / some
 tyme in bothe. ¶ If þ. v. token is whā one hath a posome on þ lyuer / he þ. v. token
 maye nother reffe noz lye on þ ryght syde / And þ is by cause of showyng a
 pseyge of þ stomake / & of þ entayles & other members ther about. But yf
 þ a posome be on þ rybbes he may better reffe a lye on þ syde ther þ a posome
 is / than on þ other syde ther it is not. And þ is by reason þ it is not shouē noz
 pseyked of any other member ther about / thus techeth Galien. ¶ A posome a posome
 on þ lyuer is caused in. ii. maner wyse / other it is caused of thynges outwarde on þ lyuer
 or els of thynges inward many tymes it is caused of thynges outwarde / as is caused i
 through smytynge toher of ther is caused coliccyon of blode and so gendryth ii. maner
 in to a posome & sometyme of thynges inward / as of euill humours in the wyle.
 lyuer gadaryng to gether / turnyng in to corrupcyon / & so causyng a posome in
 the lyuer / yf thes humours be of sanguyne complexyon they cause a posome
 called flegmon / or els a posome sanguyne & englice a posome of humours
 of blode / flegmō hath other signyfycacions as thou hast in the fyrste boke þ
 iii. chapytre. If thes humours so getheryd as aboue sayd be coliccyke than
 they bryde a posome / that is called herisipila / yf they be flegmatyke they
 bryde a posome that is soft and nysshe. ¶ If thes humours be of
 malancoly they bryde & harde a posome þ turneth other wyse in to cancre

Liber secundus.

aposteme
caused of
malacolie.

And somtyme the aposteme hangeth a cleneth without on þe backe of þe lyuer
as a bange. And somtyme it hangeth a cleneth with þe lappes of þe ly
uer. And somtyme they be caused of grosse veneryte. þe are closed a forth in þe
wolde out and may not the yf it be so. that þe aposteme on þe lyuer be without
þe lyuer. As I sayde eght now. you may se þe is with touchyng of your hand
on the ryddes. whā the posteme is on the vombre of the lyuer. as on the lap
pates of the lyuer you can not do so. and yf the posteme be on the bange of þe
lyuer. as bytwene the lappes of the lyuer the payene selethe grete payne &
gouernance in the tyme seke betwene the lyuer and the ryddes. and specially
whā þe payene draweth his bryth and maketh swethen a exteth hastyly
seeth hastyly a fast. and the yle of thes thynges wyl slepe the payene
with in the tyme. also he that hath the aposteme is somewhat shorth brythed
a his face is swarine a feldowlyke. yf aposteme be caused of hote mater. þe pay
ene hath a indygn a hote feuer a grete chyrre. a feldowlyke his tonge is redde
a as toward blacklyke. yf it be caused of a colde aposteme be selethe but lytel
hote a lytel chyrre. yf aposteme be caused of veneryte. he selethe grete
payne in the tyme. And somtyme a his colour in his face is. Cypriuslyke a blo
wlyke. ever. mater of aposteme in what members. or place is be. it is but col
lection of euill humours a principally of those. That groweth in the. vnt.
he of fevers. a pleuretic is a hote aposteme growing in the myddes. caused
of euill humours that cometh of farther from the payne to the lunges. a some
tyme it faileth a myddes. a somtyme in the fleshe of the ryddes. whā they
come to þe lunges. the it is called papedy a pulmonia. a pulmonia. a the
he selethe but lytel payne as to regard. for Pulmo is a member a manuf
ferth moch spenes in a long tyme. or it be much perceyued by knowen. and
though þe sekenes on þe lunges be but lytel felle. neuertheless þe payne
moche vexed in þe spenes. for Pulmo is the instrumēt of the spys. a they
be grete defiled or sekened in this mater. spenes thes facis rede. a the
heces are bloo. a they seke somde more than. kynd here in the extremes
also they haue lytel a gestyrd. lytel deliquetce downward. also they be slow
in ppyng. a they make moche in quantyte. a oft tymes they lene to the gro
se lynes a bade. they slepe with oppyn mouth they. poules be seke a faynt. a
sometyme they are. as they were halfe dysstrawed of the myddes. or a stonyed
of the myddes. a the is by cause of drynes of the myddes. a agayne the
dith they sweete moche a they. extremes were cold. a they. pulles were lytel
a chyrre. And yf they. lytel be synchryng a euill colored. glettylyke a
atcylyke a copping a the with þe kynde were sebek. it is token þe derhe is nere
of thes thynges. thewe the contrary it is god token. Now as tokyng to þe
postume a foz sayd. yf so be þe this foz sayd euill humour fall downe fro þe bade
a holde them at þe myddes. a the gather in to a gobet. or to a bagge. it gen
deth in to a postume. a is properly called pleuretic. a some of þe hote mater
fallerth downe in to a fleshe on the ryddes. than it gedyth the. a postume a
improperly is called pleuretic. pleuretic is nothyng but a hote a postume
growing on þe myddes. a that sayth Andromony they. are of hote and

every post
me is cau
sed of col
lection of
euill hu
mours.

þe lunges.

þe lunges.
is an instru
ment of þe
sperytus.

most complaynt be most dysposed to this syknes and comenly this sykenes is gendred in hyeme & in hete / and pryncypally whan hyemps is moste & wete / & bet grosse & roth / she / or ouer hote / or ouer moste / for by these foze sayde causes are caused excess of euill humours & euill blode in mans body whiche gendzeth them in suche place of the body / ther kynde here is leste myghy / and therof be caused euill humours & fumosytes styng up to the hede / & somtyme whan they fynde the poyrs open they holde them & gender ther aposteme in shede / and yf they fynde the poyrs closed & spezed / they dissende down in to sh body / tyght as whel in the cose of a bath / for whan the fumosytes of a bath styeth up to sh cose / & fyndet no way that he may flye out aboue / they dyssende downe agayne / so whan these humours & mater dysced donward in to sh body / as afoz sayde somtyme they draue to sh lunges / and somtyme to the mydrefe / and somtyme to the rybbes / and than yf it be a very pleurestie / it hath these .iiii. sygnes folowyn / sh it to say / a stronge feuer / & that contynually by cause that the mater of the aposteme is nere the herte / also he hath short bzyth by cause of passyon of the instruments of the spūs / sh is to say / of the lūges / also he hath pyckynge and payne in sh syde / so moche / he may not moue hym self / beneth fro that one syde / to that other syde / and sh is by cause that sh aposteme bzyedeth in the members sh be neruous / sh is to say in sh mydref / whiche mydref hath certayne synewes & naynes / whiche goeth to the herte / and to the lunges . ¶ And take gode hede yf sh for sayde pyckynge and payne in the syde come to sh selfe poynt of the rybbes / that is to say / yf sh pyckynge be felt to sh Extremitys of sh rybbes / it sheweth sh mater of aposteme is aboue sh mydref / & yf sh pyckynge be aboue sh ppycchye sh aposteme is vnder sh mydref / for this sykenes / sh is to say pleurestie gendzeth comonly rather in sh lefte syde than in sh ryght syde / & that is by cause sh lefte syde is not so kyndely hote . ¶ And in sh begynnyng of this sykenes sh mater be dysgested / ther cometh on hym a dysse cough / and somtyme hel pattered in sh dysse coughynge / & that is a good sygne / for it sheweth sh mater is elye for to bryke & waste away / & toyl not longe tyme to cōsum / & sh kynd begynneth for to helpe & comfort hym selfe / for to delyuer away sh euill mater in sh body / & for to cast it / & dyspue it out / with sh cough / & with sh spatlynge fro sh place ther it gadzeth . ¶ Whether sh mater in a pleurestie is caused of one humour / or els of many . Or els of what humours / thus shal sh knowe / yf sh pleurestie come princypally of blode sh patient hath lytel thyrst / & his pulle is gret & large in stryng on sh pulle beyne / & his vryn is lytel brymlysh / or Inopos / or kyanos / and it is a parte grosse . ¶ If it be caused of Coler / sh face is cyctynylsh / sh spatell cecyne is dysse cough / lene face / sharpe or stronge hete / grette thyrst / swett pulle & sinere brytche & dysghe / yf it be caused of fleume sh face is whyt / his spatell is whyt he hath a moste cough / his body is faynt & febell of colour / & with a faynt fenet / lytel thyrst / his pulle is large / & slowe / & his vryn is vitellyn . i. lyke the yolke of an egge / & ther with grosse & somtyme thyn & whyte . ¶ And yf this sykenes . i. sh pleurestie be caused of mejanecolle his face is blake / or ledye be hath also a dysse cough / his body is lene & dysse / with moche thyrst / his pulle

Liber secundus.

is ytell a slowe / & his byrn is Jelowe / or Jelowyshe / & a part grenyshe / yf
 þe pleuresie be caused of dryets humours / or els of all humours / ther after a-
 peteth þe sygnes in þe pacient. ¶ Itt byrn Inopos / or kyanos is froth sodele
 Jelowyshe sheweth gret chaufyng & excelle of herte of þe lyuer / of which chau-
 fyng wyll bryed a syknes þe is called Ictericia glauca / þe Jelowe Jaundes.

yelow is a
 des:

¶ Ther be .iii. kyndes of þe Jaundes / as þe shalt haue in þe ca. folo-
 wyng / yf it fortune any of these .iii. kyndes of þe Jaundes come vpon one w
 in .vii. dayes / þe pacient is taken w an ague / it is an euyl sygne / for it sh
 weth þe mater of þe syknes hath take all þe body / & the malyce ther of is
 synre & spred by all þe parties of þe body / & so ther after þe mater sheweth hym
 self in þe skyn outwarde. ¶ Itt byrn Inopos / or kyanos in a woman / some
 tyme sheweth a hote feuer / & somtyme syknes of her flowres / & this is þe dif-
 ference betwene / in her flowres þe byrn is moze thys & trubly the in þe feuer
 And vnderstand & take good hede / þe byrn Inopos or kyanos is euyl woyle to-
 ken or insperre moze in men thā in women. But yf it be so þe womens byrn be
 Inopos or kyanos by reason of þe feuer / & not by reason of herte flowres / it is
 an euyl token / & ways thā yf it shewe so in a mā / for as moche / as mannes
 kynde & womens kynde are differente / thus sayeth Gills & Gilbertus / thus
 sayeth also Apocras in his pronostiks.

theophil:

¶ Itt ther appere a byrn Inopos / or
 kyanos in a feuer. Cāson / it sheweth wastyng of þe syknes by bledyng at the
 nose. Theophil: sayeth þe wastyng of mēdyng of this syknes cometh
 w gret payn & ache / & this is þe cause or reasō / whā þe gret herte is wastyng &
 boywolyng in þe body / all þe humours in þe body are for kalt / & serouneled and
 bynt / whiche kalyng & byenyng of humours cause many vapours wōdet
 supyle & lyght / drawyng þe mater þe is aduēce to þe hede / whiche mater dra-
 meth also wth hym Cāler a blode by myght of his owne kynde / of whiche ma-
 ter / of whiche vapours / þe hede is replete & namely þe formyll parte of þe hede /
 for therin are many byrnes and Arteries.

¶ And also ther cometh blode
 moze pryncypaly than in one other parte of the hede / and therfor whā
 the for sayde mater is lefted by a heuyl byn to the hede / þe is moze answe-
 ryng to hym in kynde / and than comenly it causeth a comite. ¶ And so
 through gret strenght & violence of gret herte / & of þe mater / & by cause of gret
 multitude & plenty of them / & mouthes of the byrnes / & of þe Arteries open &
 byestech & so gusheth oute the blode at the nose. ¶ Itt if a mans byrn shewe
 hym Inopos or kyanos wth moche resydence in þe body / it sheweth bryk-
 yng out of the Emoroydes / wher by he shall be releuyd and waken. ¶ Also yf wo-
 mens byrne be Inopos or kyanos & wth moche resydence in þe body thā an ague
 and she haue her flowres ther wth / it sheweth that she shall be releuyd by
 bryk-
 yng & goyng out of her flowres. ¶ If ther be but lytel resydence in þe body
 of the byrne / or els none / yf she be as I sayde in an ague hawng not herte
 syknes it sheweth a token of deeth.

emoroydes

¶ On the same woyle it doth in a man
 thā hath the Emoroydes. ¶ If it be so that he thā hath the Emoroy-
 des make byrne kyanos / or Inopos and without resydence / and yf they
 conne not it is a token of deeth and therfore shortly to speke. ¶ Vnderstande

that byn Inopos or kianos wout respēce in þ bothū / be it of man / be it of woman / he shapeth not deth for it sheweth that dyuers maters. i. humours in the body be so corrupt & so lordon / þ it is Inpossyble for kynd to overcome them / or for to mayster them And therfore in suche cause the seke man is not for to be taken on hand / thus sayth Gilbert.

Explicit. xiii. capitulum de colore Inopos & de Kianos. Incipit. xiiii. capitulum de duobus ultimis coloribus. s. Viridi & Nigro.

here begynneth grene and blacke colour.

I As moche as Auctours begynneth at blacke colour & ende at blacke colour / they make as it were a cercle / whan one goth aboute a cercle he cometh agayne to þ place wher he began. ¶ Now yf þ wilt knowe perfectly grene colour in byn / & also blacke colour in byn / as this ca. treateth of / bnded and þ blacke colour here / & blacke colour of whiche it is sayde in þ. ii. ca. of this boke / are not all one / nor of on thyng caused as it is sayde in þ. ca. of blacke colour But blacke colour here in this ca. and grene colour in byn / are mete all one / as þ shalt see by this ca. ¶ Understande þ grene colour in byn sheweth yet more adustio of coler. what is adustio & how many maners adustio ther be / it is declared in þ fyrst ca. of this boke. Now take hede þ there be. iii. maner of greenenes in byn for whan coler is adust it receyvet. iii. maner of greenenes which. iii. maner of greenenes be all bnded & contraryous to byn / for as our phisicions & also phisicions of grece & also all other phisicions / saue phisicions of araby sheweth & techeth þ ruber colour is þ kynde colour of Coler But yf þ understand well this. ii. boke / as it is sayd before / & yf þ take good hede to ther cite & to ther complexio / & to our complexio / thou shalt see ther is no contradiccio in theyr openyng & ouers And on this wyse is grene colour caused fyrst whan þ Coler begynneth for to byene throughe bnded here in the lyuer & in the bynes of the lyuer / than þ fyrst colour taketh a maner of thycknes w a colour bytwene rede & kyanos / w a maner of drynnes aboue / some dele towarde greenenes And than it is called *Vizina subuitidis* Anglice grenyllhe byn And whan the Coler is moche adust / than it taketh more greenenes / and than is þ byn properly *Viridis vizina* / anglice grene byne But whan it is so / þ the Coler is all full adust / than þ Coler turneth in to a swart blacknes / lyke a grene cole leef & zels most lyke a herbe / & is called *Prassin* or els *Matubiu* / aglice *Prassin* / or els hooze hound. ¶ *Vizina viridis* sheweth *Ictericia* / anglice Jaundes / & than is þ byn properly called *Vizina prassin* / or els *Vizina Eruginola* / anglice byn prassin / or els Rusty byn. ¶ Also it is called *Vizina nigra* / blacke byn for it is swart grene moche towarde blacke as is rust of bras / or of hooze hounde / or a thyng þ is swart black grene But take good hede / for Coler hath. iii. maners adustio And yron that. iii. maner of adustio / þ byn sheweth byn grene in. iii. maner wyse / as þ sayd / ryght so sayth þ Jaundes. iii. spics / þ is to say. iii. kyndes The fyrst wyse / or kynde is called *Ictericia glauca* / the yelow Jaundes / and it is less perylous / and most elpest for to hele And the most partye of folke calleth it not / but by this comon name the Jaundes / and also they wene there were noo Jaundes but þ / and þ is for they know no forther / but it shold be called þ yelow Jaundes

how is grene colour caused.

i. grenis.

ii. grenis.

iii. grenis.

Ther be. iii. kyndis of Jaundes

Liber secundus.

The.ii. kynd of the Jaundes is called *Degefeledn*. i. *mustela agrestis* a feld wefell. For whan one hath this.ii. spice of *Jaundes* his byrn is grene as a spece of the felde/ or as *Jaune grelle* / & that is full pylous. ¶ **The.iii.** spice of *Jaundes* is called in grete *Melanchymon* / in latyn *melanchima* / anglise *Jaune* / or els *Jaune* / *Melanchima* is sayd of this worde in grete *Melan* .i. *nigra* blacke / & of this latyn worde *Chymus*. i. *humours* / as who sayth a blacke humour / For cyght as in *Jaune* spice of the *Jaundes* / *Jaune* is grene / And in the.ii. spice it is moze grene / And in the.iii. spice / *Jaune* is most grene / lyke as we see whan a thyng that is swart grene / which swart grene in byrn is called *Warts Coloz* / or els *Wartin coloure* / as I sayde whyle. ¶ Understaunde that *Jaune* is ever moze caused / pyncipally of .ii. humours / *Jaune* is blacke by way of kynd. i. of blacke Coler / & of blacke melan- colpe. *Melan* is blacke of his owne kynd / and coler is cittyne / or red / lyke of his owne kynde / But whan it is so / *Jaune* is full adust. i. all for shalt a bynt / throughe excess of unkynde hete / tha it taketh a foule swart dull derke bynt blackys colout / with a maner of grene / as I sayd before. ¶ And in every of these.iii. kyndes or spices of *Jaundes* thou mayst knowe *Jaune* from the other. ¶ For in the fyrst spice the eyen are yelowe / And grene / And in the.iii. spice of the.iii. maner of *Jaundes* *Jaune* eyen are wonder yelowe / here hand / as a ketyes fote / & wonder grene nethand / as grene / & al *Jaune* yelowe / and grene / and puffed and blowne moze than it was wont to be. ¶ Also the eyen and the skynne be infected somtyme throughe infection of agrys / & throughe infection of the body / as in them that be infected in many sekensses as somtyme by reason of ventosityte of the blode / somtyme throughe unkynde hete / and somtyme throughe byolence of sekens chaungyng and turnyng in to Coler / which can not be but whan the humydyte of the body is overcome throughe excess of unkynde hete / And than by cause that Coler is lyght by way of kynde throughe myght of the malys of the sekensse / it styeth by a putter hym selfe in to the vicest partys of the body / and pyncipally to the face and to the eyen and ther infecteth them. And thus many maner of *Jaundes* ther be / and on this wyse genyred / and on this wyse sheweth them in the face.

Chadeus. ¶ Some Auctours sayth and Cadey sayth also / that the.ii. last spices of the *Jaundes* are not genyred in the lyuer / nor in the byrnes / but onely the fyrst spice / that is to say / the yelowe *Jaundes* / And for this reason / for than sholde the lyuer and the byrnes be byrte throughe excess and byolence of hete / and of venymousnes and malys of the sekensse / But the moze part of Auctours sayth / & with them agreeyth Gilbertus / that every maner *Jaundes* is genyred pyncipally in the lyuer / for they say ther is no humour pyncipally genyred but in the lyuer. ¶ Item grene byrnes in an Ague sheweth a sekensse that is called *Spasmus* / as some sayth it sholde be the Crampe / and Tetanus the spere / and some saye contrary / But the differens / thou mayst knowe by thez distyppions / that *Plodore* geueth in the fourthe boke of *Chymologes* the fyfte Chapytre. and to that agreeet moost parte of all Auctours of *Plodore*. ¶ *Spasmus est minus contractio subita partium corporis*

aut nervorum cum dolore vehementi ex replecyone bel manfione nervorū
causata. anglice Spasmus is the lesser contraccyon of paryes in the body/
consistit in todayntie to the senewes/ with grete payne. whiche contraccyō is
caused through replecyon of euyl humours in the senewes/ or els throug
withdryng of hynde here in the senewes. ¶ Tetanus est maior spasmus/ sine
maior contraccio in senewibus/ aquiret blyp ad dolorem ex eadem causa. anglice
Tetanus is the more/ and the more/ or els the more contraccyon in the senewes/
fro the hertel by hynde downe to the hefte/ with grete payne compynge of
salle ranc that spasmus consistit of. ¶ Contraccio in this purpose is the cre
pyng and the clepyng together of the senewes/ and that is euermore cau
sed of coide and of consupcyon of the hynde substance all humydyte in the
body. Consupcyon in this boke of Medycynes/ in y last chapytre saue one sayth
that yf spasmus/ or Tetanus come todayntly in one that is hole/ it cometh
of replecyon yf it come after a feuer/ it cometh of Inanicion/ that is to say
of cōsumpcyon of the substance all humydyte. ¶ If one haue the Crampe and
no feuer it may be cured anon. If one haue the Crampe/ and ther come a fe
uer withall/ it is curable for it sheweth that the hete of the feuer wyl dis
solue and disperse and wayte away the humours that causeth the Crampe.
If the Crampe come after an ague/ it is gebercy of deth/ by reason y myghe
of hynde ad wayted and cōsumed/ for the senewes moste haue longe tyme to
recoure them selfe/ and the hynde is not of myght for to abyde so longe tyme
wher through the patient is in gebercy of deth. ¶ Item grene bypn somdele
toward hyanos/ sheweth maior Emptrice/ caused of adustyon complet. Of
the manes of Emptrice y hast declared in. ca. de liuido colore. what differēce
is bptwene adustion/ and adustion cōplet/ thou hast in. i. ca. of y blacke coloure.
¶ And take hede yf the bypn apere grene in the more Emptrice/ it is full pe
rylous/ for it is a token of erryneyon and cōsupcyon of hynde hete caused of cō
plet adustyon/ as I sayd ryght now/ wher through hynde. i. y substance of y
body fayleth and peryssheth/ but more grace be. ¶ Item bypn lyrell and grene
sheweth deth/ and namely yf it stycke. ¶ yf thou take a dyope and powere
it on the nyle/ or on the fynges/ or on the hande/ and yf it bleeche and
blaythe and peryssheth the place. And this reule is also for to be vnderstāde
in blacke coloure/ and in bloo als well as in grene. ¶ If the bypn be grene and
moche in quantyte/ and his age be good/ and his bypne stycke not/ nor bla
ster nor peryshe not/ as afoze sayth/ yet ther maye be helpe of lyfe. ¶ Item
bypn grene and moche in quantyte and moddy/ and with an euyl sauoure/
sheweth byestynge and blaymyssyng of some verne. or of some noble mēber
in the body through the whiche byestynge the substance and the humydyte of y
member is dissolued and passeth so away with the bypne/ and therfore it sheweth
deth and that soone.

Tetanus.

Contraccio

If bypn a
pere grene
in the more
Emptrice.

Bypn gre
ne and moche
in quantyte.

Liber Tertius

De tactis tertius liber Vtriusque Polymorpha

here begyn
neth & thyz
de hoke tre
tynge of
cōtentes in
byrn.



D the fyrst boke it is treated of spoken principally hoke
and in what maner wyle the byrne is gendred in maner
with other thynges requyeth to be knowe in the secūde
de boke it is spoken of byrne patly of coloure in byrne and
of the signyfycacyon with other thynges expedient.

I sholde in this thyz de boke / for chynche thyngh the
myght of god to speke of those thynges / that are called
in latyn Contenta byrne / anglice thynges contayned in byrn / wherfore vnder
derstande that all dictours of this facultie sayth a certeyn It is more sure
and more certayne Judging of delecting by the bodies that is to saye / by
those thynges that shew them / and apere in byrn / than it is by colours of
the byrne / and that for dyuers reasons.

The fyrste
reason.

The secōde
reason.

The thyzd
reason.

The.iiii.
reason.

For colour of the byrne is a thyng
that is but shadowyng and superfluous and a thyng that now is and now
it is not for it fadeth and dampneth and passeth a wyse at every alteracyō
of the body. **A**lso the colour of the byrne maketh the physician ofentyme
to faile in his Judgement for many tymes by byrne he shal colour of byrn
noz the body of the byrn sheweth no certifficacyon nor the complexion what hu
mour is cause of the sekenesse for somtyme bothe & coloure and & substance
of the byrn varyeth / as somtyme by cause of stretchyng of & pores of the byr
nes / and somtyme by cause of largenes of the pores of the byrnes and some
tyme by cause of stretchyng of the wayes of the byrn and somtyme by cause
of largenes of the wayes of the byrne. **A**lso the coloure and the substance
of the byrne varyeth / somtyme by cause of digestyon / And somtyme by
cause of indigestyon. And so by cause of these poyntes many tymes whan byrn
sholde be thynne it is thicke / and whan it sholde be thicke it is thynne
And also whan the byrn sholde be well coloured / it is discoloured / and whan
it sholde be discoloured / it is well coloured / that is to say / whan the byrn shol
de be hye in coloure / it is lowe / and so in many such other poyntes. **I**f yz
where I sayd somtyme the byrn is thicke whan it sholde be thynne And that
maye be in thze maner wyle. As somtyme by cause of adustyon of dyuers hu
mours that are colde in kynde / and of humours / that are hote in kynde.

iii. maner
to. a byrn
is made thic
ke whan it
shold be thi
ne.

Somtyme by reason of feblenes of kynde / as whan kynde is not of myght
noz of power for to receyue and for to withholde the byrne in the body.
And also somtyme the byrn is thynne / by reason that the byrne wayes be
strette and narrowe. **I**tem also somtyme the byrne is discoloured / whan it
sholde be well coloured / as in hote sekenesse / for then the byrne sholde be way
of kynde by hygh in coloure / neuertheles it is cōtary many tymes & may be
in.iiii. maner wyle. **A**s somtyme by cause & the mater of the sekenesse is left
by in to the hede / as it faeth in frenche. Somtyme by cause of adustyon &
consumpcyon of the mater in the byrnes. **S**omtyme by cause of turnyng
and chaungyng of the humours in the body. **S**omtyme by cause of consūp
cyon of kynde hete in the body / whiche kynde hete is many tymes consume

through brynnde here in the body / as it is in the ethe / for in the ethe C^o
 for Accidental / is to say / the brynnd here is so in habite / is to say / so is senet ethe
 ted and so moche rated / and so moche brought in ble / and in bage / is here
 semeth as it were Calor / Naturalis a kynde here / and that is the reason why
 kynde here in a ethe man is constant and fordone / as thou hast in the ii. bo
 ke in the ii. chappere of bloo colour / wher I spake of ethe / and so contrary
 for some tyme when the byrns wolde be well colorid / that is to say / her in
 towarde is to be incolour / as it is in febriles caused of colde / whiche may
 be caused in .iii. maner wyse. As somtyme by cause of stronge payns a ache /
 as in Colica passions / of whiche thou hast in the ii. boke in the chappere of
 byrns colour / somtyme by cause of febrile of the lyuer / for as moche as
 lyuer is unmyghty for to purge and cleanse hym selfe / and for to desleue and
 put a funder / the pure come the impure. And somtyme by cause of opylacion
 of humours / that is to say / stopping of the humours as when an humour / or
 els dyuers humours / be gathered in to a place wher they be stopped a may not
 easily pass away. And somtyme byrns her wher it shold be lowe as a f
 sayde by cause of such thynges / as cause by good colour / is to say / her colour
 in byrn as doth the ble of cassia / and here whiche / other thynges / that
 through ther here / they coloure by byrn also by thes poyntes as I sayd / whiche
 on is often defourd in his Judgements. And herfor I pocras also al other
 sours of phisike medycynall sheweth a togeth / the most surest a perty
 Judgement a defourning of febriles of mans body / is by the contentes in byrn /
 contenters of byrn be thos / is to say / thos thynges / thos bodies / cometh
 out of byrn with byrn / a sheweth them selfe in byrn / whiche thynges
 of bodies be called Contenta byrne / is to say / contentes of the byrne / for
 the contentes never desleue / whiche for thos contentes of thos thynges
 a sheweth them in byrn cometh other from byrn / or els from
 some other parts in byrn / or els they be thynges a parts / holdeth in the
 body / wherfor they telle a shewe moze surely a disposicion in byrn / the doth
 colour of byrn for colour a lerech as a body a lerech as a fozard whiche
 of febrile a phisic / a doth not a contentes. Contenta byrne / wher cal
 a contentes of byrne be .xviii. in number whiche .xviii. be conspued in thes
 byrns folowynge. Circuli. Arteria. Grana. Quoci. Nebula. Fruma. Pus pingue.
 Do. Chane. Sanguis arena. Pily. Suctura. Crinides. Squame. Nec non. Athomice. her be p na
 Iperona. cinus. sedent. spua. Anestasis. octodes. is to say / in englis. Cercle. mes or the
 burhoil a greyne / the forth a fozard a fathens. humours. blade. grauell. xviii. cōten
 ters. scabidus a byrd. Crinides. a scales. mas / Iperon. a fays. a Apollalis tes i byrns
 In englis. Secundu. capitulo de circulo byrne. In .x. capitulo .xviii. a byrn
 Cercle byrne a cercle of byrn / a byrn a regio byrne / a ouermore a chappere
 a parts of byrn be al other wher a regio of byrn be / a how they an / of a cercle
 swete for regios of mans body / a how they be / a. u. boke in p. ca. of haropos in byrne.
 The cercle of byrn semeth a fathens to a fathens of lyfe / is to say / it tel
 leth a sheweth the disposicion of the body / a principally of the hede and of the p. offrs of
 byrne / for the Cerebra is the principalle member of the members of lyfe cycle.

Liber Tertius.

a thicke cer-
cle whiche
he in colour
re-

the circle. In this case, as by cause of the moche bumpbite of heinne, & set Iohannite, and our goth the byapne. The circle of the bypi is teny, & is tolant. i. blypne and Iohannite, & by the moche towards the fire colour, & by cause of

output cer- the brain, not to cast out the superfluous of him. (The purpose Chrono-
cle. (Item if I could be as it were put out in relation to him, it flew with grandi-

[illegible]

pale crete
 ped and y more hore and the more frede. **¶** Item here with a crete pale
 dyne methow payne and red impetale in the hede and in the caply in the
 left syde of the hede caused this sty crete of indolence. **¶** In the left sy-
 de of the hede caused indolence and when he is in a sty crete caused fre-
 nzy and pynnyte in the left syde of the pale and some colour of y crete
 caused of colour of the humpur. **¶** of indolence. **¶** In the humpur of the res-
 tle crete of the humpur. **¶** In the humpur of the humpur. **¶** In the humpur of the humpur.

[illegible]

Epistle. I. the soule and that soe after the simplicitye of a diuine lighte of a brayne. The other members be tempered by such a lighte as is in the soule. A god-lynde and the spages that cometh of it which vnderstande the. If ye will to see further of Epistle. I. of a diuine lighte in the soules of li- uing colozes and also of the vnder and the spages that in the eadentors and of it be in the soule of an man. I. of a diuine lighte and it is the

[illegible]

Apoplexia: hysen after the stroke is the death of the braine: though it be in Apoplexia:
 it is a very goodly thing for it sheweth that vertue and myght of the braine
 is not yett utterly decayed: and that the spirites recovereth a
 somewhat againe their myghtes, and strenghtes and that they will overcome
 the stroke: and the stroke is the death of the braine: Apoplexia: is a
 stroke of blode: with a strangling and cheking of his one blode: it is sayde of
 this moode in greek Apoplexia. i. perculio: a smytynge: for when it cometh
 upon one: comonly he is smytyn with death: and that loone after: as within y
 the yde daye: or within a daye: as the stroke is: De Circulo. Item
 of a cercle the death of the braine: or of the feuer continuall: or in a ch
 fow: or elain any other feuer: it sheweth decaies and payne in the hede cau-
 sed through excesse of Coler lefted bp in to the braine: and also it sheweth y
 the mater of humour so left bp in to the hede: and to the braine: will gether
 and gender in to a posome: where through the patient is lyke to fall in to a
 frensie. De Circulo tremulo. Item Circulus tremulus: anglice a qua-
 kyng cercle: or quakyng cercle: yf you moued menly the braine with your
 hand: and yf it quaketh and quake: it sheweth the fekenesse and payn in the
 backe: as fore as which lasteth. This fekenesse in the backe is caused of
 euill humours: of fumolities of euill humours: that cometh a butleth a ren-
 neth in the rygge boone: a lithe Joints of the backe: bp and botome begyn-
 nyng at y barrell: i. at the hynder parte of the heed: and retourneth downe-
 ward and so agayne bpward: y doth as moche as in hym is for to desire to
 and brest the Joints of y backe: bying them out of Joints: for they wold
 haue they: This butin the hynder partey of the hede: i. in the barrell: for ther
 aboute the necke is the pryncypall plate and grounde and doynge of myght: a
 vertue in meynge and steyng all the body: And therfore yf these partyes be
 at euill rest: nedens the partyes of the hede: and of the body most be y woos
 And y is frensie: a cause: why y cercle trembleth a quaketh In y foremost
 partye of the hede is Apprehencion: i. takynge and vnderstandynge of wytte:
 and wyledam: reason: yf that parte of the hede be agreued: a stuffed: or
 stouped: through euill humours and fumolities: the patient falleth lyghtly
 in to a frensie: or raunging: or in to a woodnes: and if it so be that suche euill
 mater of the euill humours and fumolities: flete and passe forth in to the hy-
 der parte of the hede: than is it woos and moze perlyous: than it was afore:
 for the hath the mater none issue: wher it may passe out of the body: but it
 holdeth hym in: yf the: as I sayde: And if suche euill mater of humours in
 the hynder partye of the hede: flete and passer them in to the fourtmost partye
 of the hede: It is a good token: for the fourtmost partye of the hede hath de-
 uers issues: as the frensie: the frensie: the frensie: and the frensie: by whiche
 the mater may passe out: And therfore: when one falleth out of a y- of a litargi-
 targe in to a frensie: It is a good token: or signe: of a mendment and yf one in to a fre-
 fall out of a Litargia in to a frensie: it sheweth contrary: i. a very euill signe: nisi: it is a
 Litargia is gedged in y hynder pte of y hede: as frensie is in y fourtmost p- good tokē.
 te of the hede: Litargia is caused through ouer much coldnes and moistnes of

Apoplexia:

Greene cer-
cle.

A quakyng
cercle.

Joints of
y backe.

whan one
falleth out
of a litargi-
of a litargi-
good tokē.

forow

Liber secundus. Fo. clii.

hath long tyme continued & noted hym selfe in the body. ¶ The claying of þ
 butbuls to the bypnall is by cause of the mater / þ is to say / of euill humours
 that cōtēte the sphenes. ¶ Item the same maner bypn and butbuls sheweth
 disposition to hard ache and sekenes in the hede / and all oþer moche veines
 that sheweth in the body / and many fumosytes that with / whiche fūmose
 res thāw moche / as they be tyght / they wyll styte vnto þ hede and be temper
 the tēteþe and so to cause gter payne in the hede. But what is the worth syke
 ne in the hede / for to come as I sayde the bypne is a party more hygh in co
 lours / than what sheweth radnes of humours. And also fro they more than
 butbel. ¶ But properly and pyncepally butbels signifieth euerymoche the ne
 stelle / whiche nestle is properly passio of þ reynes / whiche euerymoche is cau
 sed of humours / cold and indygeit / which cruide ozeate humours be and the
 tpyng in kynde to the wyne / for as moche as they are colde and dype in kynd
 as I sayde in the seconde boke capitulo de haropos. ¶ And also the reynes are
 fedd frome the nalle of herte / that is to say / frome the herte / wherofore
 that fāthemet / that is to say / that rāue humours / that caused the
 stelle are colde by way of kynde / for as Gilbert sayeth in his cōment / the
 stelle is caused of humours fleumatiske / grosse / & viscons / whiche by moche the
 kyndely to þ wyne / whiche mater may not be ozeate moche ozeate may styte
 by kynde / by reason that they be moche in quantyte / and also in qualite and
 colde and so as moche as kynde here in the reynes is tyll and febel / the
 humours dwelleth ther in the reynes and so caueth the stelle. ¶ Item
 the bypnall by name the bypnall / & the butbels mene them therwith & ten
 nehang butbel fast aboute the bypnall / it sheweth but tyll eteþe and
 be moche of the humours. And the lesse shakpyng or mooryng of the bypnall
 the more they sheweth / withall / the better token it is and the lesse bent
 syke to the body. ¶ De gra. iii. capitulo. ¶ here begyn
 the bypnall by name the bypnall are no thyng but small par
 tyes of froth deuyded in diuers partyes in the bypne / and such ma
 ner graþnes in the bypne euerymoche sheweth a fluxe / þ is to say / cours of euill
 humours / fallpyng & flowpyng fro the hede / to other partyes in the body
 whiche euill humours be thus gedreth. The Cerebye as Gilbert sayeth is
 dely / frigidus & humidus / and it accordeþ moche in kynde / to the de gre
 and map. And therefore his kynde and fedyng and noþyng is humide
 frigidus / moyt and colde / whiche causeth fleume / watrynes / and what
 for melleth of the plente of humours fleumaske to be in the hede / than
 is euill dysposicion and ache and payne in the hede / and what it is so that
 kynde maketh in to that euill mater of the humours / for to mapster and for
 do them in as moche as he may / he dreydeth and departed that mater and
 menyeth it by tyll and tyll in small partyes / and than the partyes
 flowe or dreynde downe to other partyes of the body / and namely to the pes
 tys that they fynde moche febel / as to the nose / to the eyen / or aboute the eyen
 in the for hede / or to the eyes / or to þ mouth / or to the throte gelle / or to the

Liber Tertius.

Coryza.

Ophthalmia.

Surditas.

bi p. 100
ano. 100
100
100

Joan. 100
100

frothy
egestyon. i.
frothy do-
winge.

dyphylac-
i. fallange
of waters
crumatie.

dyphylac-
i. fallange
of waters
crumatie.

thorpe / or to the chyres / and to the iames / and so of the remenant. **Chang** of
that same mater passe to the nose chyres / it causeth a syknes that is called
Coryza. Coryza is a cume in the hede passing out by the nose chyres with
neyng among. ¶ If the mater passe to the eyen it causeth a syknes that is
called **Ophthalmia.** Ophthalmia / is whan one thynketh þ he eyen sholde byste
oute of his hede. ¶ If that mater holde hym aboute the eyen / it causeth a che
payne in þ browes or ther aboute. ¶ If þ mater go into the eres / it causeth
tennyng and turling and wynde / and meruelous lowdyng in the eres /
whiche letteth the hearyng / and yf it come so of ren and last so longe / it ma-
keth one deaf. ¶ If that mater come to the mouthe it causeth flo-
wying in the mouthe / and in the tonge / and ther aboute. ¶ If it come to the
thorpe goll / it causeth strachyns and hoyness & grete dyske. Item on þ same
worke whan suche mater falleth in to the thorpe / than it causeth a syknes þ
is called **Almonia.** ¶ And somtyme it causeth a syknes that is called **Squy-
gancia.** the Squasle / and somtyme it causeth a syknes that is called **Syn-
dica.** / and somtyme it causeth a syknes þ is called **ynula** / or **ynus** / or **ynle** / yf this
mater passe to the cheker / it causeth payne and swelling in þ towes and in
þ chekes / it is þ gounes / & about þ cerche / & somtyme it passeth to þ trachea-
ria / & to þ lunge pyres / & tha it causeth cough & strychyns of both / & dyske
forn þ hest / yf it passeth to þ luges it causeth **Alma** / & **Delma** / if þ same mater
passe to þ Illons / þ is to say / þ guttes it causeth **Alteria** or **Delteria** / whan
his egestyon þ is to say / his downyng is frothy. **Procras** sheweth this reuole in
his **Alteria** / that whan soeuer the egestyon / that is to say / his downyng is
frothy / it is a very token of fluxe of euill humours of flume coming out of
þ hede in to þ guttes / **Alteria** / þ is to say / whan it sheweth / some one as
it were abolte. ¶ If the same mater passe in to the stomake / it causeth a
payne and **Inflac** / on of the stomake / and in euery suche byrte in such case /
the byrte is granelous / that is to say / the cercle of the byrte is fulle of small
greynes / for as I sayde they be token euermore **dyphylacyon** / that is to say /
courts of droppynge and fallynge of maters reumatike fro þ hede to other par-
tes in the body / and namely to the members or places that are mooste sebel in
bynde / for that tyme / and mooste abel for to receyue that reumatike mater /
and that are not of myght at þ tyme for to cast it / nor for to byrte it for the
a may / and these small greynes are most lyke burbels. But they are wonder
lytell / and small as I sayde / for they be nothyng but small decisions / that is
to say / lytel cleppyns of spume or of froth / as I sayde afoze. ¶ And why thes
greynes holde them moze aboute in the byrte / than els wheris by cause / that
they wherfyrt gendryed / and pyncypaly aboute in the brayne / for whan it is
so that kynde and myght of the brayne casteth out fro hym that same mater
reumatike / as by the veynes of the tygbone to the places that cometh fro þ
hertel downwarth / than otherwhyle the backe byrte sebul a colde it causeth
grete syknes. ¶ If the backe be stronge and hote that mater passeth for the
to the nose / or to the eyen / or els to other places as / I haue sayd. ¶ The sayde
greynes be gendryed and fourmed in the members and in the places wher the

coats of eight miter flennings for and the lobes of the miter of the place
be to witte that miter be a wether and that the grapes be gentyll and
fynny in the lower holder and though the grapes ther be in a wyse
of thynne this for a whole dayne / that yf the grapes be in the sides
of the hyne / or of a lyttle wythe the cecle / and yf they wylt among the
lyng of mowyn of the byrill go or be in ddowne to the bottom / as we
be in the bottom of the hyne and so they offend by agayned a place
wher they wylt be / as it is to witte that the fraunce in the hyne wylt be
out of the miter / as it is to witte. Also if the miter grapes of a lyttle
be with in the cecle / and yf they wylt a lyttle wythe of the byrill
be in the cecle and all be not by agayned her they wylt be in a
lyng / it is a token of a flare of humours / colde and a miter that wylt
of the hede / to other parties of the body / as after as the grapes be in the
hyne / lower in the hyne / so is the sekenes in the body byre or lower.

1000 1000 1000
1000 1000 1000
1000 1000 1000
1000 1000 1000

[illegible]

To knowe
a flur of hu
mours co
mpunge sea
the heorte
shakynge of
the v. p.

21-110000
02 a day in
the DZPH

[illegible]

6.11.10
6.11.10

a sky in bet
ther weather.
pelle of vn-
synde here
of the murt
e of spiri-
tuals.

mātā & kape
 signifying the
 sekentes of
 the spūals
 of the p. 12
 net.

a sky sign:
freaky
sign of
upstairs.

3 Ikye the
royng calo
faccyon of
the lyuer.

[illegible]

It's a fact!

§.ii.kynde
of froth.

S. L. Mander

scotching
from
scotching
ing to the
circle.

Joseph and
Gilbert
Allegretti

[illegible]

of excess of brynnde here in þe body/ and namely aboute þe lyuer/ lyke as pou
 is a frache gather on a potte that doth sethe oʒ boyll on the fyre. ¶ Oʒ els it is
 caused of agitation of humours. i. through meuyng and burling a diffem- agitation of
 perance of brynnde humours in þe body. ¶ Oʒ els it is caused of bothe. i. of ebul- humours.
 lition of brynnde here/ lyke as pou se a froth gather by burling a meuyng
 of the wast of the see/ a also of agitation of humours. Gilbertus sayth that
 when froth is caused of lytell hete. i. of fyggydye. It is grose in substanc. Gilbertus
 And weyns in colour. i. moche and thicke in body/ and saynt in colour. sayth.
 ¶ It the spume oʒ froth be caused of moche hete. i. of grete boyling of hete/ it is
 moze thynne and moze hygh in colour. wherfore take hede that þe froth is in
 þyues maner wyse. For sumtyme it is thicke/ and sumtyme it is thynne.
 ¶ If the froth be thicke/ it sheweth ventosyte/ and the moze thicke that the
 froth is/ the moze ventosyte it sheweth to be in the body. ¶ If the froth be
 thynne and small/ it sheweth Incension. i. brennyng of hete/ For hete then
 neth euer moze the froth/ and ventosyte thycheth hym. ¶ Egidius sayth and
 þe thycheth
 þe froth.
 ¶ Comentours also/ that sumtyme the froth is blacke/ and sumtyme the froth
 is grene/ and sumtyme yelow. ¶ If it be yelow. It sheweth Ictericum
 glaucum. i. the yelow Jaundes caused of brynnde here in the lyuer. ¶ If it
 be grenysh/ it sheweth Ictericum. i. Ictericum viridis/ a grene Jaundes caused
 through grete hete of the lyuer. ¶ If the froth be blacke/ It sheweth the
 Ictericum. i. Ictericum nigra. i. the blacke Jaundes caused through grete he-
 te a brennyng of the lyuer. ¶ Melancholice is nothyng elis but colubryon. i.
 brennyng of þe lyuer/ of Ictericum glaucum a Ictericum viridis/ a Ictericum Ni-
 gra. pou may se the seconde boke/ the last chapytre. ¶ Upon the opponyon
 that sheweth and techeth that eury of the. iii. species of the Jaundes be gen-
 dyed in the lyuer. ¶ Item byn subtyll and wonder thynne and is spuma co-
 tinua. i. froth that cleueth hard to þe lyuer/ as is aboute declared
 sheweth excess of hete. ¶ Item byn hygh in colour/ a spuma a bywarde
 is spuma continua/ sheweth grete excess of hete. ¶ Item byn discoloured
 with spuma corina/ sheweth moche ventosyte/ and feble digestio in þe body.
 ¶ Item byn is a maner of yelownes/ and with spuma corina/ sheweth
 brynnde here of the lyuer. ¶ Item froth wonder thicke and moche inquatyte
 sheweth moche ventosyte in þe body/ a euill disposicio/ which wyll esly pass
 away. For the moze whete the froth of þe byn is/ þe better token it sheweth/
 and the further from whete that it is/ the worse token it sheweth. ¶ Item yf
 the same maner froth with small greynes in the byn/ and with relucyons
 some dele lyke heris/ sheweth feyntnes and feblenes in the body/ a very euill
 disposicion/ and namely of the spuales. ¶ Item yf the byn shewe so longe ty-
 me togydder/ oʒ els oftentyme/ it is a token of the feuer Cyke/ oʒ els that þe
 perion that made the water is disposed to haue the Cyke/ a principally yf
 the patient be lene and be narowe and strepte brested. ¶ Item byn with
 a froth aboute/ lyke snow sheweth fekenes of þe reynes/ a yf þe byn be thicke
 dorward/ a thynne vpyward it betokeneth walling a columpng of þe seke-
 nes/ a yf it shewe contrary/ it betokeneth a strong a reylous fekenesse.

Here begi-
neth a con-
tence called
sanies an-
glice roten
mater / or
spitch.

Quis et Sanies in Urina / are all one to say aglice Rotmies / or quet-
ter / attre / or spitch. It is comonly theke mater / or quetmies / or
copping and glemons / hanging together lyke the whete of a rawe Eggs / a
this spekech anctours thevol. ¶ **G**elien in the Comens / sayth thus / whan sa-
nies Appereth in the byn. It sheweth viceracpon / a blemyshe / muryng or
foynes of p bladder or els of the reynes / or of p lyuer. ¶ **O**f which of these

viceracpon
of the blad-
der.

iii. members foreuer viceracpon be / p viceracpon is caused through superfluite
of vyle mater / that gathereth in those places / and about those places And bry-
destande that / whan the bladder of man is blemyshe / a hurt / than it ought
to be called habbys of the bladder. ¶ **W**han the viceracpon cometh of p reynes

viceracpon
of p reynes

is whan it cometh of the lyuer. ¶ **T**hus shalt thou know / yf the viceracpon be of
the bladder / or els of p reynes / it hath grete sauour / a the patient feleth gre-
te payne about the bladder. ¶ **I**f the viceracpon be on p lyuer / it syncketh not

viceracpon
of p lyuer.

but in the ryght syde of the patient is grete contynuyng payne a grete heue-
ness / a grete betyng / a also p lyuer hath lost moche of his kynde and myght /
whiche shold cause digestion And thetyme sayth Apocras in the. iiii. party of
his Aporismus / that lytell byn is a whete / or yow / a with scales / a with
euyl sauoure / betwixt viceracpon on p bladder. ¶ **G**ilbert saith thus / Sanies

Gilbertus
sayth.

cometh somtyme of p lyuer / a somtyme of p reynes / a somtyme of p bladder
whan it cometh of p lyuer / it is nothyng but corrupcion of p lyuer. As whan
his kynde here sayleth a blemyshe / and melte a way And than is the mater
in the body of p vrynal / most lyke the fleshes of oyle / crablyssh / drest / or mod-
dyllie. ¶ **A**nd somtyme sanies is gadered and genyrd in the webbes / that p

Sanies co-
meth. b. ma-
ner wyle
fro p lyuer.

lyuer lyeth in / about our corosyon and corrupcion / whan it byedeth so in p
webbes of the lyuer than cometh it to the veyne that is in the body of p lyuer
and than the substance of the lyuer smeteth and melte / and droppeth and
wayleth and passeth forth with the vryn. ¶ **A**lso Sanies somtyme cometh
of the lyuer / And also somtyme of the webbes of the lyuer / as whan ther by-
edeth a polleum on the lyuer / and also it cometh of Opilation of the lyuer. i.
whan p lyuer is stopped a stufed throug mater of our humours And in this

lyke as sa-
nies com-
meth fro p
lyuer / so it
cometh fro
p reynes.

maner wise cometh Sanies on the lyuer / and lyke wyle / as sanies cometh
of the lyuer / so it cometh of p reynes. ¶ **A**nd yf Sanies come p lyuer / it synck-
eth but lytell / and yf it do syncke / it is onely caused of corrupcion and corrup-
cion of the substance of the lyuer. ¶ **I**f Sanies come of the reynes / it synck-
eth moze / than yf it come of the lyuer / and that is by cause that the reynes
are moze feble in kynde than is the lyuer. ¶ **A**nd also for the reynes are fe-
ther fro the welle of kynde here / that is to say / fro p herte than is the lyuer.

¶ **A**nd also the reynes is fure fro the pyncepal see of blode. i. fro the lyuer.
¶ **A**nd also euermoze whiche of all those. iiii. forsayd members / that sanies co-
meth of / about p member feleth the patient grete payne / which payne wdz a
weeth from hym his myght and power / and mynysheth his digestyon and ap-
petyte / and somtyme destroyeth the patient vterly. ¶ **C**adeus and also dy-
uers Auctours sayth that this mater Sanies / that is to say / this rotten mater

Sheweth hym in the byrn sūdele lyke Ipostalis/ and in this maner shall you knowe the one from the other. ¶ Whan thou seest suche thycke mater in the groude of the byrn/ shake the byrnal/ and yf the thycke mater in the groude of the byrnal styre by in to the byrn/ & drypde hym in meny small parties/ soone after drawe them downe agayne in to þ same fourme wher they were afore/ that thycke mater is Ipostalis/ for Ipostalis is lyght of bynde/ and therfore he styeth lyghtly bpwarde at a lytell shakynge of the byrn. ¶ If the same thycke mater diuide hym in many small parties/ & not turne agayne/ as they were afore/ it sheweth þ mater to be an humour. ¶ What that humour is you may see in his proper Chapter. ¶ But yf it be so þ the mater þ halderth hym in the ground of þ byrn wyll not breke lyghtly asonder/ but if þ byrnal be harde shaketh/ & pauenture it wyll not then asonder/ but clumpeth and quauerth in the bothū of the byrnall/ lyke gleymous mater/ or a mater hongynge togyder/ or els þ whyte of a rawe Egge/ as it ofte faileth in olde feble folkes byrn. ¶ Than that gleymous mater is called Sanies/ which mater hath than comonly an euyl sauour. ¶ And take hede þ Sanies in byrn cometh from. iij. places in man. i. of þ bladder. ¶ Of the reynes/ or of the lyuer/ & of whiche humour or humours that it cometh of/ you may knowe. v. maner wyse/ as foloweth. i. by the resydence of that gleymous mater. ¶ By his incorporation w the byrnal. i. by the medlyng or mixture of hym w the byrn. ¶ By his sauour. ¶ By the payne þ the pacient feleth/ and by wykyng of the. ii. digestyon. ¶ Yf it be by his residens/ for yf Sanies come of þ bladder/ thā anone as the byrn is made/ he halderth hym byneth in the ground of þ byrnal & that is by cause/ that that same mater. i. Sanies cometh frome a mēber. i. from the bladder/ whiche is ferre from the well of herte. i. from þ hert/ & fro the lyuer/ for þ hert is þ see of herte/ and þ lyuer is the see of blode. ¶ If that mater Sanies come of the reynes/ it draweth not so lowe downe to þ bothū as whan it cometh of þ bladder. ¶ If Sanies. i. that mater come of the lyuer it draweth not downe/ neuertheless the byrn is moze thicke dowward than bpwarde/ and that is by cause that that mater Sanies cometh of a member/ and of a place/ that is pyncypalle see of blode/ and nere vnto the hert/ and also by cause/ that member that is the see of blode/ is restrayned of his kynde herte/ and is dysmepred throughe excelle of colde/ or els of euyl mater of colde humours of whiche is Sanies caused and gendred/ for that mater Sanies is moze heuy than lyght/ and also by cause that Sanies taketh moze space with the byrn/ whan it cometh of þ lyuer/ than whan it cometh of þ reynes. ¶ And those be the reasons why that mater Sanies that cometh of the lyuer kepeth hym in the byrn/ as is aboue sayd. ¶ Also by his incorporation with the byrn/ for yf that mater cometh of the bladder/ it is no thyng menged w the byrn/ but holdeth hym holle in the bothū of the byrnal/ as I sayd ryght now. ¶ And yf that mater Sanies come of the Reynes/ it is moze incorporated with the byrn/ than whan it cometh of the bladder. ¶ If it come of the lyuer/ it is moche incorporated w þ byrn/ as is aboue sayd. ¶ Therby Sanies is knowen by his colour/ for if Sanies come of the bladder/ it synneth foule/ &

To discerri
Ipostalis
from an hū
mour by
shakynge of
þ byrnall.

To knowe
Sanies. i.
rotte mater.

v. maner
wyse you
may knowe
of what
mēber Sanies
cometh
from.

Liber Tertius.

cause that the bladder is a member colde in kynde & ferre from the well of herte & also from þe lee of blode & also by reason þe the kynde herte of þe bladder is many tymes subiect to colde And take hede that somtyme it semeth as þe byrn hath a fetoure & haue no fetoure properly as it is comonly whan Sanies appereth in the byrn. Than take and poure softly the byrne from that mater Sanies & put the thynne byrn in a vessell & the thicke in to another vessell and smell to that one and to that other and yf that mater cometh of þe reynes it smelleth but ryght lytel by cause that in þe reynes is moze kynde herte & myghte than is in the bladder If it come of the lyuer & thicke mater hath no maner of synche/except it be so that þe substance of the self lyuer be corroled & dropped & droppe away as is aforesayd for the lyuer is the pryncipall member of þe body nyxt vnto þe herte & also grounde and well of kynde herte. ¶ To know what parte of þe body þe sanies is in by sorenes of the same member wher he lyeth. i. yf that mater Sanies cometh of þe bladder / þe pacient feleth grete payne in the shere and in þe parties ther about. ¶ If sanies come of the reynes / than is the payne aboute the lonys / yf that mater come of the lyuer / þe payn is about þe ryght syde. The.iiij. maner knowlag of sanies is by wykyng of the.iiij. digestion for yf sanies come of the bladder / or of þe reynes / þe.iiij. digestion is not lette / ther by. i. the seconde digestion is not let by that sekenes But yf sanies come of the lyuer / the.iiij. digestion is holle fordone / or els full nere / And vnderstande whan sanies is on the lyuer / or els on þe reynes / than is that sekenes properly called viceracion / whan it is of þe bladder / it is called properly shabbes of the bladder.

De Pinguedine Vrine. Octauum Capitulum.

Pinguedo byrne / a fatnes of þe byrn / sheweth hym self lyke a fatnes or greys aboute on the face on the byrn / resolued of members in þe body and swymmyng forth out with the byrn / whiche fatnes is nothyng els but consumpcyon of the greys of the reynes / and members of the body of man / & therfore it sheweth euere moze consumpcyon of kynde / as I layd in the secōde booke / the.iiij. chappitre of blacke colour. ¶ Also of fatte byrn thus sayth some auctours. ¶ Now take hede that there are.iiij. maner of fatte byrns. ¶ One is called Vrina pinguis / aglice fatte byrn. ¶ Another is called Vrina oleagma anglice Oyllysh byrn / and thus shalt thou knowe the one from the other / & what one signifyeth and what that other signifyeth. ¶ Whan the byrn hath a maner of fatnes / or greynes aboute / as thou seest on lene browes / whan thou may not hent see þe greys for lytelnes ther of / but one loke therat agayne the ryght. ¶ Then that same greys on the byrn is called Vrina pinguis / a fatte byrn / And yf that byrn haue with that fatnes / a maner of swarthenes moche lyke þe colour of Oyle / tha it is called Vrina oleagma / oyllysh byrn / as it is comonly in a soft fever / in mē þe haue lene & drie bodys & moze þe vnkid be te regneth in þe body / out take in hote fevers & moze fatnes sheweth him on þe byrn. And therfore euere moze fat byrn sheweth feblepyng & wastynge of kynde / & also it sheweth þe pacient to haue þe tryk / or els greatly dysposyd towarde þe sekenes / & namely in men that haue lene bedres & grete byste. ¶ Also

To knowe
sanies by þe
sauoure.

Sanies is
knownen by
the.iiij. dige-
styon.

here begyn-
neth a con-
tent called
fatnes of
byrn.

A oyllysh
fatnes.

vnderstand þæt fathnes in þyyn cometh somtyme only of the reynes / & somtyme
 of þæt loyns / and somtyme of all the body / but whan it cometh of al the reynes /
 and of the loyns þæt fathnes is moche / & whan it cometh of al the body it is but fathnes of
 lytell. ¶ And this is the reason / for in the reynes / & in the loyns / and ther a. þæt reynes.
 boue is moche plente of grees / as thou seest in bestes bodies whan they are
 oppened / whiche grees welceth & melteth away / & passeth forth with þæt þyyn fathnes of
 thzough febelnesse of kynde / þæt is to say / of the body / & plente of vnkynde hete all þæt body /
 in the body / and also in the reynes is noo hete consumpt / that is to say / no
 hete wastynge that fathnes / & also in þæt reynes noo in þæt loyns is no hete feuer
 to consume that fathnes / and by this reason the fathnes apereth þæt moze in
 the þyyn / and also passeth the moze largely and the moze in plente out of the
 body with the þyyn / but whan it cometh fro all the body / the fathnes is but
 lytell by reason that it is ferre fro þæt þyyn wayes / and also by cause ther is
 in the body feuerful here / that wasteth & lessereth that fathnes / for euertyme
 whan fathnes cometh of al the body / þæt body is not without a feuer not withan
 dyng many tymes þæt pacient feleth no feuer noo full lytel dysperce of hete
 but comenly þæt body of þæt pacient is lene dedysse & euill dysposed & hath losse
 moche of his strenght / and whan fathnes of þæt þyyn cometh of all þæt body / it
 is called pinguedo generalis a generall fathnes / or els fathnes of all þæt body
 and whan that fathnes cometh but of one party of the body / þæt is to say / of
 loyns or of þæt reynes / it is called pinguedo particularis a particulare fath-
 nes. ¶ And therfor vnderstande / that fath þyyn euertyme cometh with a
 feuer / or els without feuer. ¶ If an þyyn appere fath in a feuer / euertyme
 it sheweth wastynge dewynge a colunig away of al þæt body / yf þæt þyyn appere
 fath þæt pacient hauing no feuer / it sheweth wastynge a consuming onely of
 the reynes / & of the loyns. ¶ If þæt fathnes come of þæt reynes / it sheweth hym
 anone on the face of þæt þyyn / as lone as it is made / & yf it come of all þæt body /
 þæt fathnes sheweth not on þæt þyyn in a good dysaunce after / þæt is to say / tyll
 þæt þyyn haue had his restynge / yf it come of þæt reynes the þyyn is noo intena /
 þæt is to say / heigh in colour / except it be so þæt the lyuer be chaufed & dyslempered
 thzough excess of vnkynde hete / yf þæt fathnes come of al þæt body / the þyyn
 is well colozed & chynne. ¶ Also by thes tokens folowynge / thou shalt knowe
 whan pinguedo or fathnes betokenet the feuer etyke and also what kynde
 of the feuer it be tokened / and fyrste vnderstande that yf pinguedo be al dys-
 pertled in many parties / that is to say / into many small droppes in the ouer
 parte of the þyyn / as whe see Jule / or broth of delfe / or of lone browe / it is
 a token of the fyrst spere of the etyke / yf pinguedo occuppe þæt face / þæt is to say
 ouer parte of þæt þyyn lyke a Cobe webbe / or els lyke þæt yme of postage þæt is
 fath / after þæt it hath stande a whyle / it sheweth the seconde spere of the etyke
 ¶ If pinguedo be dyspertled or spere ouer all the body of the þyyn / it sheweth
 the thyrde spere of the etyke / and a very token here of is this.
 ¶ If thou poure the þyyn vpon a flatte stone / yf that þyyn maketh a criste-
 lynge nople / lyke ople whan it is poured oute / and that is a very token
 of the thyrde spere of the etyke / and thus techeth the sement of Gylis and

A generall
 fathnes & a
 particulare
 fathnes.

fathnes in
 a feuer etike

Liber Tertius.

spurts other auctours. Gilbert sayth thus / that fathnes in byn / is some
tyme whetysshe / and somtyme Jelowyshe / or Citryn / and somtyme gre-
nysshe / whan that fathnes is whyte it is caused of febulnes and feyntnes /
and whan it sheweth Jelowyshe or Citryn it is caused of more myghty hete /
and whan it fathnes sheweth grene / it is caused of ouer moche excelle of hete
as by this exampel / yf thou take grees all hote as it cometh oute of a belles
bedy / a hange it / or lape it in the sonne / or in the hote eyze / the hete wasteth
away the watrenes / and the moistnes therof / and maketh it Jelowyshe or ci-
trynyshe. And yf a hete of the eyze be ryght strounge and durabel / it cau-
seth a greynines / and so in lyke maner / fyrst whan the spirituals begynneth
to take a etyke opels be desposed to take the etyke / than pinguedo is fyrste
whetysshe or wannyshe / and after whan the feuer hath contynued / it be-
cometh subcitryn or Citryn / and whan a etyke hath contynued longe tyme
that is to say / till he be at full or at his heygth / than that fathnes becometh
more Citryn / that is to say hygher Citryn as subruise or ruse / and thus by a

fathnes on
the bynne.

colour of the fathnes mayst thou knowe every kynd of the feuer etyke / thus
teytheth the auctours afoze sayde. Some auctours sayth thus that fath-
nes whiche sheweth hym in byn / somtyme it is deuyded in to smale par-
tyes or small gobbetes as it were small grones / a than it poueth not aboue
on the upper parte of the bynne / a is to say / in the face of the bynne / but it

holdeth hym bynne the in the bynne / that is to say / in the body of the bynne /
and thus shall thou knowe whether it be pinguedo or not / take a gobbet ther
of and chaffe it or rubbe it by twene your ii. fyngers a lytell / and yf it be ping-
uedo or fathnes it melteth away / and wanedeth away / as it were larde of a
owye. Another maner of fathnes i byn ther is / a is liquefacte a melteth
and poueth on the face of the bynne / as grees doth on the brothe of a pot /
and such a maner fathnes in bynne / somtyme cometh of all the body / and
somtyme bat of one parte of the body / as of the reynes / but whan it cometh of
the one / and whan it cometh of the other / yow may knowen .b. maner tople
that is to say / by his residence / by his incorporation / by a feuer / by the colour
of the bynne / and by the quantyte / that is to say / of the fathnes / as fyrst by
his residence.

to knowe
fathnes by
chaffenge
by twene
iour fingers

If the fathnes afoze sayde drawe hym to residence / that is
to say / a resting place anone after a the bynne is made / tha a fathnes cometh
at a tople / yf a fathnes come of al the body it is long or it drawe to residence
that is by cause a he is moche incorporat with the body of a bynne / also by his
incorporacion with a bynne / for yf a fathnes be of a reynes it is but lytell in
repect to the body of a bynne / a a is by cause a the bynne a he cometh but ly-
tell way to gedre / for a tople a reynes are not to a bladder. If a fathnes be
of al a body it is myche incorporat to the bynne / by cause of longe way to a bynne /
also yf that fathnes come of the reynes / it is not caused of a feuer / but it is
caused of unkynde hete and consumpeyon of the reynes / and yf that fathnes
come of all the body / it is caused of hete and of an unkynde feuer wastynge
the bynne / that is to say / the substance of the body.

fathnes co-
meth some
tyme from
at the body
a somtyme
it cometh
but from
one parte.

Also by Colour
of the bynne / for yf the same fathnes come of the reynes / the bynne is

well colored that is to say / *Citryn* or *hyer* / and that is be cause that the .ii. *Digestyon* is good / and is not letted by that sekeneis. ¶ And yf that fatnes come of all the body / the *vyne* is dycolored / his is to say / subcitrin or *wherryll* or *palishe* / and that is by cause that the .ii. *Digestyon* is letted. ¶ The .v. knowlege is by the quantyte of the fatnes / for yf fatnes come of the *reyne* / ther is moche fatnes in the *vyne* / and when that fatnes cometh of all the body / it is but lytell in quantyte / by reason it is consumed and waisted by unkynd heat of a feuer / and also by cause it cometh from *umibets* leyng furthet from the bladder than doeth the fatnes.

De chilio sine de humore urine .ix. capitula.

Understande as techeth the commentours upon *Galis* / p. iii. thynges *Ipostalis* / *Ipostalis* is a name by which the *vyne* lyke *Medum* / n. that is to say / *Ipostalis* / *Buttedo* and humours / *anglice* *Ipostasi* / corrupcion / or els *cozyn* and rawe or rawe humours. ¶ And when you myll knowe verily what it is *Ipostalis* / what *Buttedo* and when it is *Crudus* humour / Make softly the *vyne* / and yf the matter in the bothum styre upwarde a deuyde hym in many parties and after of *vyne* make many / as who sayeth to nought / as to the syght it is *Ipostalis*.

¶ And yf it deuyde in to many parties / theky the tressy or clumpyeth / or els yf he do not deuyde hym selfe / but clammeth and thicketh lyke attyshe matter of the matry / and ther with the *vyne* hauping a heap or euyl sauor it is a cotton humour / *corruptus* a *Buttedo* a *Danies* are all one. ¶ If that *vyne* deuyde hym in the *vyne* all into many parties woderfule / as motes in the sonne / it is humour / *Crudus* *anglice* rawe humour / of whiche manner is the humour / all this chapytre techeth of. ¶ Than when luche manner humours appereth in the *vyne* / somtyme he sheweth hym selfe aboue in the *vyne* and somtyme in the myddes of the *vyne* / and somtyme in the bothum of the *vyne*. ¶ If the humours occupye the ouer parties of the *vyne* / it sheweth *Troticam* passeth / that is to say / *Spkenes* of *y* best and of the *spitituales* and compellon / that is to say / *Stuffing* of the myddres / as a *lima* or *Wilm* or *Arteria* passeth. ¶ If that humour occupye the myddes of the *vyne* / it sheweth sekeneis of the stomak / caused through replecion of superfluytes and of inflacion in *y* body / a in *y* wouche a cololyng and cutlyng in the gutes. ¶ If that water helde hym in the bothum it sheweth sekeneis in *y* reynes a a boult *y* loyns / also the *feblenes* in *y* heyes / a in his knees / a in *y* legges / and also it sheweth neselym *Cenasmus* a *Stranguria*. ¶ *Cenasmus* is wha one may not as els brynethes in grete payne deluyet hym selfe beneath thus sayeth *Gid* / *Alibert* / sayeth *y* / *for* sayd humour kepe hym in *y* lower regio of *y* *vyne* / it sheweth *passion* in *y* reynes / a in *y* loyns / a in *y* places ther aboute / whiche sekeneis is caused of euyl rawe humours *Stematur* gadzed i *y* body / of whiche euyl humours kind wold deluyet hym selfe of the a can not / a yf *y* humour appere in the *vyne* / the patient hauping a feuer it sheweth retyllous sekeneis caused of grete humours herbe and vylous in the body / whiche sekeneis myll neuer beholpen without the patient be myghty bothe in age and in strength / yet *y* nos to standyng / it shall be longe or euer *y* patient be hole.

to knowe
Ipostalis
come to the
oz rawe
mours by
the motyng
of *y* *vyne*
a rawe
mout deuy
dig hym in
small par
tes as mo
tes in the
sonne.

Liber Tertius.

¶ If it be so that in the begynnyng of þe sicknesse suche humours begeth þem to knowe **I.** a boue in the byrne / it sheweth that the humours be supple wylle for to desce postalis fro and ouercome. And yf that suche humours kepe them in the myddes of the come hu- byrne they be not soe ly to desce and ouercome as they be when that humour moue. kepe them in the ouer parte of the byrne / and yet surbetter then when they kepe them in the bothum / and yf that humour be in þe bothum growe and ill- cours / it is harde for to ouercome and desce / yf that humour a pte in the bo- thum of the byrne / in the standyng of the sickness though a pte be myghty / it is dyedful and to be dowted whether he shal lyfe or noe / with difference is betwene Postalis and lames and rawe humour / and how you shal knowe that one from that other / thus teacheth Gilbertus / and sayeth / that yf suche a

humour be in the byrnall moue the byrnall / and yf it be Postalis it sheweth poth may knowe **I.** by þe lyrell and lyrell / an soone after the mouyng of the byrnall / or whether postalis fro after it dyscendet downe to the bothum of the byrnall / in the same fozme it come hu- whas afore the shakynge / and yf you moue the byrnall heere that Postalis moue. b. ma whanysheth away / as it wher into nothyng / but withyn a wyle after þe uer wyle. Postalis descendet and gathet agayne in to his place / but not so helle nor so pfecth as he was afore he was broken. ¶ And somtyme Postalis is be- uided in many small paces / by cause of inequalitye of dygours / & those paces be so small that they may scantly be seen in the byrne. ¶ And yf that hu- mour that lyeth in the bothum be humour Crudus / though you wylle setty þe byrnall / it sheweth not by / nor seeth not and though you wylle heat the byrnall harde / it wyllysheth not away / as it were in to nocht / as both the Postalis / but it bryeth in to many small bodys as it were paces. ¶ By this. b. manner wyle folowynge / you may knowe Postalis from a rawe humour / that is to say / by his fozme / by his substance / by his mouyng / by his working / by colour of the byrne Postalis is knowen by his fozme / that is to say / by his fozme and shappe / for a kynde Postalis hath euen as his shappe like a peece / or els a pynot / but humour Crudus / that is to say / a rawe humour is fouer of suche figure / but it is pleyne above and brode and thynne.

Postalis is knowen by his substance / that is to say / by the body the- of / for Postalis is continually / þe is to say / hest and holdynge to gedre / and ouerall pte theche and thynne / and a body that is lyte as lowde / or a shap / But humour Crudus is growe and thicke and cruddysh / that is to say / gunt tysh and derkysh and some places more thychyshe than in some. ¶ Also Postalis is knowen by the shakynge of the byrnall for yf it be Postalis at a lyrell mouyng anone it sheweth bywarde and goeth downis agayne. And is knowen by with a harde steryng or shakynge anone it wyllysheth away into no subtiltye y mouyng or into nocht / but a rawe humour sheweth not by / but with a harde shakynge therof. of the byrnall / and than it goeth by as I sayde lyke many bodys small as powder / and goeth downe agayne / as in to the same fozme as it was before

Postalis ¶ Also Postalis is knowen by his brykynge for yf it be Postalis / shak- is knowen a lyrell the byrnall / anone he bryketh bywarde / as it were into nothyng as by þe byrne I sayde afore / but yf it be humour it bryketh not / but yf it do bryke it bryeth

as it were muddē/ or Erth in to small pouthē. Also Ipostasis is knowen
by colour of β vryn/ for Ipostasis hath vryn euer more byght in colour/ for
Ipostasis sheweth but lytel rawnes of humours/ or els none. But humours cry-
dus. hath alwaye vryn rawe & indigested & very selde it apereth subeitrin/ or
citryn/ & though it do aperē so. eyth is β vryn derke & dime. But yf it be wān
humour subeitrin/ or citryn. it is a good token/ for it sheweth β it wyll not ch-
rynwe longe. Gilbertus sayth β Sanies. which is spokē of in β . vii. ca. of
this. iii. boke is called a humour in vryn. And also β this humour. which this
ca. speket of/ is called a humour in vryn. & hobo thou shalt know β one from
 β other. thus techeth he & sayth β same humout whiche is called sanies euer-
more syncketh/ & this humour/ which this ca. speket of syncketh not/ for
as he sayth Sanies is a humour β is cozrupt & rotten/ & this humour whiche
this ca. speket of is a rawe humour not rotten. Some sayth β this wyde
humour is somtyme taken in general/ and somtyme in speciall. It is ta-
ken in general/ for every one of β . liii. humours/ but it is not so taken in this
ca. and whan it is taken in speciall/ it is taken for one of β . liii. humours/ as
for a humour of fleume of β elacolie rawe & indigest/ and in this maner
wyse it is takē here/ whan it is so that the humours of coler passeth out with
the vryn/ than by reason that he is so lyght a so subtyll in his owne kynde he
is so lytell incorporeat wth the vryn/ β it may not be perceyved/ And therefore
this ca. speket onely of crude or rawe humours/ fleumatyke/ or β elacolyke
& of ther significacions/ this humour in vryn somtyme apereth above in the
vryn/ and than it cometh of the members of lyfe/ And somtyme this humour
apereth in the myddes of the vryn/ & than it cometh of the nuttyrte. Some-
tyme this humour apereth in the grounde of the vryn/ & than it cometh from
the generatyfs. And so as the humour apereth higher or lower in β vrynal/
so it sheweth the likenes to be in the body higher or lower. Also this hu-
mour as sayd beyng in the bottois of β vrynal/ sheweth β straguria/ whiche
straguria is gendryed of rawe humours gastryng about β necke of β bladder
whiche rawe humours causeth β stragurie/ & than somtyme pte of β same euill
humours myreth them wth the vryn/ & passeth out ther wth rawe & indigest
by reason wherof that humour is hardy byre and draweth downe to β bo-
ttom of the vrynall.

Ipostasis
is knowen
by β vryn.

Gilbertus
sayth.

Humoure
Colerpe.

Straguria

Of sanguine vryn/ Of blode in vryn thus speket Arcturus the Co-
ment vpon Gillis sayth/ whan blode cometh out of the body with the called blood
vryn/ other it cometh of the bladder/ or els it cometh of the tyner/ or els it co-
meth of a veyne that is called hila/ the lyte. as thou hast in the. ii. boke ca.
de. liii. in coloz. If blode come from β bladder/ it is roblovy. I. cloddy &
clumpy. If it come in β vryn/ & syncketh as lowe downe in to the bottois
of β vrynal as it may/ & that some blode hath β grette sauour/ & also β payet wth blode
feleth grette payne & perynyge in β uret/ & in β tayle ende & in β reide ende & is threth in
in β bladder. The cause wher β blode β syncketh out wth β vryn is the cause of vryn.

Liber Tertius.

pered is because that the bladder from whence it come & where it hath generated is cold in kind and therefore it is not of might for to purge nor cleanse hym self from superfluytes of euill humours and for that cause it goeth to þe bothum of the vrynall and is lytell Incorporated with the vryne And also by the same reason and cause above sayde blode somtyme cōteth in the bladder whiche causeth the same to stynck in the vrynall. And also when that the bladder is cold in kynde as above sayd And also peradventure the nature of the man or of the woman is colde & febul than þe blode gethereth in cōfyllth and corrupcyon by reason wherof many tymes moche people dys And also moche people were that this defeailes where the stone but it is not so and as Galienus sayth suche blode cometh from one moche lyke a water lethe in colour. And Apocras theceth that who so ysseth blode clūpyys or cloddis or pōwpyys or shalyys or els both blodys and shalyys and ys the vryn have by reason ther of a newell sauour yt cometh vicerapōn and corrupcyō of the bladder. ¶ If blode come of the reynes it is not so troblous as when it cometh of the bladder & that þe pāpēt seyth pychynge and payne in þe reynes and ther aboute and not in the backe & the blode is moze cleare than when it cometh of the bladder If that blode some of the lyuer the blode is pure and cleare and the pāpēt seyth gratepayne in þe right syde. Somtyme blode cometh from the kyle as when the kyle or els some of his reynes be broken or wūled or mēd worse than is the blode cleare & pure as it is when it cometh of the lyuer but there is the payne and the pychynge of þe pāpēt in the rygge that is to say in the backe that is to say in the vii. ioynt of the rygge bone telling from beneath the vrynade as I sayd in the .ii. boke .xiii. ca. de Inopos. ¶ Some Auctours say that blode is vryncometh somtyme of the bladder and somtyme of the reynes And somtyme of þe kyle & somtyme of þe lyuer And when it cometh of the one and when it cometh from þe other it is knowen in .v. maner wyse as here after foloweth that is to say it is knowen by the substance of the blode by the colour of the blode by flauour of þe blode by the hāpy or late dāmping downe of the blode to þe ground of þe vrynall Also it is knowen by the payne that the pāpēt seyth in smēber fro whence þe bladder cometh. ¶ It is knowen by his smēber after. ¶ If when blode cometh fro þe bladder it is troblous as it were gobetes and clūpers of blode whiche be caused by reaso of the coldnes of the bladder But if that blode come of þe reynes or of the kyle or of the lyuer It is not trobelous nor cloddishe as it is when it cometh from the bladder and that is by reason that the members be more hēte & full of hēte & alle hēth more hēte of kynde than þe bladder hath & though it reides be a pūfere fro a well of hēte amonge thes they haue moche kyndhēte in them For they are hōte in kynde. ¶ Also it is knowen by his colour For if þe blode be of þe bladder or of þe reynes or of the kyle or of the lyuer by reason that the members be hēte fro a well of hēte & the blode is þe more blacker & more cloddishe & dampn & if þe blode þe is in þe vryn come of the bladder it is more blacke & hēte & more troble than when it cometh of the reynes For þe bladder is farther from þe hēte. ¶ Also it is knowen by his smēber For if the blode

Galienus.

Apocras:

neþr blode
cometh in
vryn / it is
knowen .v.
maner wy-
se.

styncke/it cometh of the bladder without fayle/ for the bladder hath but ly-
tell here of his owne kynde/by reason that he is ferre from the melle of here. stynche of
and therfoze unkynde here/ouercometh his kynde here. lytell/though he ha-
ue/and so for lake of kynde here of y bladder y blode stynketh/as afoz sayd.
¶ If blode come frome y reynes/oz from the kyle beyte/oz from the lyuer. It
stynketh not/excepte it be so that theyr substance rote consumed and melt
away/and passe with the byrne. Also it is knowen by hasty/oz flake goynge
downe in to the bothum for yf it come fro the bladder it stretch in the bothu
anone/as it is made. And the reason why you may wel perceyue by that that
is sayd both in this chapytre And in the chapytre of sanies/ & in many places
more. ¶ And yf that blode come from the reynes it teryet longer oz it come to
the bothu/ than it doth when it cometh from the bladder. And when y blode
cometh from the kyle it teryet longer tyme oz it come to the bothu/ than when
it cometh of the reynes/and that blode y cometh of the lyuer teryed longest. It is kno-
of al the othe r afoz sayd/ oz it come to y bothu of y byrn. ¶ If it is knowen when bi pay-
by payne that the pacient suffereth and feleth about that nether from wher ne of y me-
the blode came/that is to to say/ yf that blode came from the bladder y pay- bet
ne is in y schate and about that place/ yf that blode come of y reynes/ y pay-
ne is felt about the reynes/ yf the blode came from the kyle/ the payne is felt
about the vif. ioynt of the backe geuentynges betwe beneth bywaode/ as
I sayd before. ¶ If that blode come from the lyuer/ the payne is felt about the
ryght syde. Also the blode cometh from the lyuer somtyme by cause that he is
wasted and menyshed that he may not so tydow in kynde mygh and vertue
and somtyme by cause he is not of myght for to diuide and departe the blode
from other humours as it fortuneth in them ehas hane y Hydropisie/ and also
in scabbed folke/ and also the lyuer is not of myght and strenght to make di-
gestion. Also by cause of cours of colueryon therof/ thus treateth y doctors.

De arena Vrine. Vnde quoniam Caputulum

Arena byrne grauell in byrne/ euer more sheueth lithiasis. ¶ els De
frelis. what A ichialis is you may see in the i. boke/ the. iij. chapytre. &
what Defrelis is you may see in the ii. boke in the chapytre of whyte colour.
And euer more arena is lyke grauell/ oz sande/ oz cheffell in the bottom of y
byrn. But take gode hede/ y euer more wha grauell sheweth in byrn/ osher it is
whynylly/ oz redysch/ oz els blackysch/ if at any tyme it sheweth well to cometh
fro y bladder/ & also y same whyte grauell sheweth the pacient to hane the
stone in the bladder/ for the bladder is kyndly whyte/ & euer nyghte thynge
that is caused of a member/ and byde in a place/ that same nyghte sheweth his
properte/ and coloure of y member/ and place where it was generated in/ and
therfor wha grauell cometh of y bladder/ it is kyndly whyte/ for as moche as y
bladder/ wher he whas byed in/ whynys as afoz sayd/ & also yf y same grauell
y apereth in y byrn he losy a nyghte/ & it were fleshe/ it betokeneth y they ca-
me fro y reynes/ by cause y reynes be kyndly rede/ lost a fleshe/ by cause wher
of/ wha y grauell cometh fro y reynes/ they take moche of y same forme & kynd-

here begyn
neth a con-
tente lyke
grauell in
byrn.
Gravell col-
myng from
y Reynes.

Liber Tertius.

blacke grauell.

¶ If that the grauell that apereth in the byrne be blacke the that grauell is caused of humours/melancolie/bilious/a compacte / that wyl not lightly be dissolued nor broken/ and therfore this blacke grauell is worst of all grauels in worst token that may be in the stone/ whan the grauell is whyte it is caused of humours fleumatike / taue and compacte / by reason wher of it may sone be holpen. ¶ Also the grauell many tymes apereth in the byrne whiche be tokeneth somtyme a dubel tertian/ and somtyme a sympel tertian/ caused of the dys temperaunce of the same fevers/ and pyncypaly of the pacyent be dysp wombe/ that is to say/ by collype/ and this synghnificacyō is hard to be holpen. ¶ And vnderstand that ther be .iii. causes that causeth grauel in byrne to apere/ that is to say/ ether it is caused of the stone or of arterica passione/ or els by cause of a feuer quartayne long tyme lestprige/ whiche feuer quartayne is caused throught excess of melancolye dyspyng and herdpyng the humours. ¶ Also chylde hath many tymes lithiasis / whiche is caused of viscolyte of plenty of humours that be in the. ¶ Also yong folke haue many tymes the Defecie/ that is to say/ the stone in the reynes caused of blode / dyspede in the reynes/ by cause of whiche speciation or dyspyng/ the subtiler or thynne partes of the blode be consumed and wasted/ & those partes that be terreste and grosse be both split in the reynes/ and so whereth harde and turneth into a stone in the reynes. ¶ Also grauell in byrne/ somtyme sheweth that the stone is in dyspyng/ and somtyme that it is full brede/ and somtyme that it wyl brede and lesse and vanyshe away. ¶ If it be so that the grauel appere dyspyng of in the byrne and the waym somtyme smaller and smaller/ or els somtyme smaller and somtyme greter/ so that they be lesse and lesse/ it sheweth that the stone is in dyspyng. ¶ If the grauell appere in the byrne & shewe hym some tyme greter and greter/ somtyme smaller/ and somtyme greter/ so that they shewe for the most parts more greter than lesse/ it sheweth that the stone is wastpyng and consuming. ¶ If the grauell appere clene & smothe as it were purged and polysshed/ it sheweth that the stone is fulle woren and bzed/ thus sayth the Comenrount upon Galis/ and Gilbertus sheweth the same/ and yf it be so that thou may not well perceyue by the colour of the grauell as aforesayd/ whether it come frome the bladder or els frome the reynes/ take this experyment that Gilbert teacheth in his comenr/ that is to say/ clene that grauell through a linnen clothe small and clene in to a dysp basin/ and yf that same grauell come of the reynes it is small as powder or dust/ and also redde in colour/ and yf that grauell come of the bladder it sheweth greter as it were very small grauell or sande/ and also the grauell is whyte. ¶ And also take this for a rule as some auctours teacheth/ that grauel may appere in byrne of man in .b. maner wyse/ though the man haue not the stone/ as somtyme by reason of the feuer tertian/ and somtyme by reason of a dubel tertian/ and somtyme by cause of a feuer quartayne/ and somtyme by cause of a dysp wombe/ and somtyme by cause of acchetica passio/ and the reason why I haue declared afoze. ¶ Ther be some auctours that sayth that the stone is caused & gened by .iii. thynges/ that is to say/ of viscolite/ of grossnes of

Tokens of
dyspyng of
the stone.

Experymēt
of Gilbert

of the
stone.

Liber Tertius. Fo. lviij.

humours/ and of ouermuche excess of vnkynde hete in the bladder/ but Constantyne sayth/ it may be caused also by reason of straitnes of the wayes of the vayne/ and therefore he sayth that women haue selde the stone by reason the wayes of ther vayne be larger than is the mans/ how the stone in þe bladder and in the reynes/ is caused and gendred it is declared moze largely in þe chapter of karopos.

De Pills utine duodecimunt capitulum

Pli vayne anglice heres/ that appereth in vayne/ whiche heres be resolutions of the body/ longe and smal/ moche lyke heres of the hede/ and by cause of that lykenes that they haue to heres/ they be called Pili/ that is to say/ heres which sayde heres come of waspyng away of the reynes and of the loyns/ or els they come of humours whan they are dyed and dystempred and ouercome with excess of dyrenes/ and þe difference and knowleg betwene them is this/ take and rubbe thos resolucyon bytwene your fyngers softly/ and yf thou fele as it were a maner of fadnes/ as it were of flesshe/ than thos heres come of the substance of the reynes/ and then they signyfy lekenes ache and payne about the reynes/ whiche lekenes is caused throught sharpnes and excess of vnkynde hete aboute the loyns/ whiche vnkynde hete/ wasteth and dissolueth the substance of them/ that is to say/ of the reynes and loyns/ and clyppeth a way þe smale pattryes from them/ which smale pattryes passeth forth with the vayne/ and appereth in the vayne moche lyke hede heres/ and comenly whan such heres sheweth them in the vayne/ the vayne hath a fadnes about/ hete of speeth Agreas in the ii. boke of his Agreasius and sayth who so euer maketh in his vayne smale resolutions of flesshe in shappe and forme moche lyke heres/ yf they be fadthys they come of corrupcyon of þe reynes/ & yf it be so þe they be not fadthys. i. yf thou fele betwene your fingers i chaung or rabbig of the no maner of fadnes nor no maner of substance lyke flesshe/ tha they com of humours dyed by might of vnkynde hete/ & yf they appere lode/ as halfe anyche/ or moze/ & of a good gretnesse moche moze tha an here/ it sheweth opulacy of þe reynes/ & of þe loyns/ & also scorne it sheweth opulacy of þe right syde/ & scorne of þe left syde/ & scorne of bothe þe sydes/ yf þe opulacy be in þe right syde/ or in þe left syde he feleth grete steryng to lyherre/ & astonish on that syde/ for by such opulacy the senewes in þe body be stopp'd & stufed letted/ & by cause ther of/ þe spys of lyke are attorned/ & stoppeth and letted/ whiche spys sholde reyne & haue ther kynde cours aboute þe senewes/ geuyng melodyng & felynge & myghtes and bettue of the soule to other partes of the body/ and may not haue ther cours kyndely as they sholde/ by reason wher of/ the cometh Indigestyon grete mouyng to lecherie and astonysing of the senewes. ¶ And vnderstande that the sayde resolucyons lyke heres in the vayne other they appere in the vayne of a man that hath a feuer and also Indigestyon/ or els they appere in the vayne of a man that hath Indigestyon and no feuer. ¶ And yf they appere in the vayne of a man þe hath a feuer & also Indigestyon/ then thos

resolutions
lyke heres

to knowe
whether
these resolu
cyons come
frome the
reynes or
of dyne hu
mours.

here of spe
keth Agreas

Liber Tertius.

sapd resolution lyke small here the we wastynge & destruccyon of all the body.

Gelis sayth **Gylbert** sayth that **Bili** or heres cometh not of the reynes but onely of those members that be senewy and skynny as fartware and as senewes & bey-nes and **Arteris** and suche other members and partyes in the body & they be caused by reason of euill humours grosse and pylous beyng in the grete beynes.

De furfuribus. xiii. Capitulum.

Furfura byrne be whyte resolution aperynge in the byrne most lyke whete brane or skuffes of a manes hede. **Furfur** is byane. And **furfur** is also skuddes or the skuffes of a manes hede whiche **furfur** be whyte by reason that the member that they come of is whyte that is to say a bladder. And this resolution be caused through excess of unkynde hete of a bladder for whan excess of unkynde hete of the bladder hath columed and wasted the humyde of the bladder. Than ryseth rones and skuffes of the body of a bladder in rones or skuffes after they be repled they be put out by viols of hete & so passeth forth away to the byrne. Than whan such resolution lyke bynde or skuffes apere in the byrne. Than they sheweth other consump-tyon and sekenes of all the body or els but of the bladder onle. And if **furfur** shewe in the byrn of man hauning a feuer and indigestion it sheweth consump-tyon of all the body. And if they shewe in the byrn of man that ma hauning no feuer nor indigestion it sheweth consump-tyon of a bladder onle. For the byrn and shabbes therin sheweth a shabbed bladder & a consupt body. And take hede that euermore whan **furfura** sheweth consump-tyon of all a body as I sayd right now. It is no more but euen be it. For of the etyke. **furfura** are somtyme caused through feygibite. Greteynge togyder a bladder. And somtyme through hete of the bladder wastynge the most partyes therin and thychynge the grosse partyes and to causeth rones and skuffes as a fore sayd. But take hede that euermore whan **Squame** & **furfura** or **Crynoides** be shewen the etyke they be not caused of colde but onely of unkynde hete. **Gylbert** sayth that **Squame** & **furfura** & **Crynoides** come all. iii. somtyme of one member or of one place as of the bladder or els of the spiales. But **Apocras** and **Galienus** whiche had more knowlege in **Anathomus** that is to say of the inner partyes and members in man sayth that **Crynoides** cometh of the members that be carnous that is to say fleshy and longe and brode and massy as be the spiales. And they say that **Squame** cometh of members that be webby and skynny as the **Arteris** and a senewes and the bey-nes and suche other. And also that **furfura** cometh of those members that be of kynde mene betwene both.

De Crymoditis. xiiii. Capitulum.

Liber Tertius. Fo. lviij.

Crynoides & Furfura be moche lyke / saue þæt Crynoides be more than is Furfura both in lenght and in bryde and in thynknes And Crynoides is sayd of this woȝde Crynoides. Crynoides is þæt .iii. parte of a whete greyn / grete and euill grounde And it is sayd of this woȝde ydos / that is to say forma a shappe / oȝ a foȝme f oȝ Crynoides be moche of þæt shappe. ¶ If suche celolucyonis apere in the byȝn of man haȝyng a feuer / it betokeneth long sickness / as the feuer Etike. ¶ This sayd Crynoides is caused / as Furfura is caused / saue that Furfura cometh f oȝ the most part of the bladder / as I sayd afoȝe in the nyȝte Chapytre. And Crynoides cometh onely of members that be more thicke oȝ depe than is the bladder / as of members of the brest and of þæt spūales. ¶ And also Crynoides be caused thȝough moȝe vyolēce of vnkynde hete than Furfura. ¶ And therfoȝe Crynoides sheweth moȝe conſumpcyon & destruccyon and wastynge of all the body / than doth Furfura. And therfoȝe whan Crynoides apereth in byȝn / than it betokeneth the thȝyde spice of the Etike. ¶ As Apocras sayth Crynoides be comonly whȝte f oȝ they come of members that comonly be whȝte / that is to say / of the spūales / but somtyme they be redlyſh / oȝ blacklyſh / as it were betwene blacke and rede / by cause of Incencion / that is to say / byȝennyng and ſcaldyng of the blode / and than is þæt parent in grete peryll. ¶ And whan Crynoides be maſſyſ & thicke / but þæt moȝe grace be / ther is but deeth. ¶ And therfoȝe the greter that Crynoides be the moȝe peryll of deeth is in the parent. f oȝ the greter the Crynoides be þæt moȝe wastynge and conſumpcyon of the spūales they ſignify / f oȝ they ſignify the .iii. ſpȝce of the Etike.

Crynoides is a conſeȝt in byȝn.

Crynoides sheweth moȝe conſumpcyon than doth Furfura:

as Apocras sayth.

De Squamis. XV. Capitulum.

Squamæ & Petalæ & Petaloides are all one / anglice ſcales / that be moſt lyke theſe ſcales of a fyſhe / that we callen gotown. ¶ Therfoȝe take good heed that Squamæ & Furfura & Crynoides be moche lyke / saue þæt Squamæ be leſſer than Crynoides And Furfura be leſſer and thȝynner than Crynoides / & on the ſame maner wyſe þæt Furfura is caused / þæt ſame maner wyſe is Squamæ caused / saue that Furfura cometh of the bladder / and Squamæ and Crynoides cometh of the ſpūales. ¶ Knowe whan Furfura cometh of the bladder / thus ſhalt thou knowe. ¶ If Furfura holde hym lowe in the byȝn / that is to say / from the myddes downward / it ſheweth that Furfura came from þæt bladder / & ſpecially of the parent / whan payne about the ſhare. ¶ If that Furfura kepe hym high in the byȝn / that is to say / in the myddes / oȝ upwarde / they come from the ſpūales. ¶ If they occupye al the byȝn both about and beneth / and in the myddes alſo / it ſheweth that thoſe Furfura came both from the bladder and alſo from the ſpūales. f oȝ whan kynde hantydte of the bladder & of the ſpūales is conſumpt & waſted thȝough vnkynde hete / than ſcales and ſcales ſhal fallen away from them / eȝght as we ſee / ſcales ſhal fallen from ſhabbed ſolkes And therfoȝe ther is lyeli diuerſyte in Judgement betwene Squamæ Furfura & Crynoides / saue þæt Furfura sheweth moȝe vnkynde hete to be in the body / and moȝe conſumpcyon than doth Squamæ.

Squamæ & Petalæ be moche lyke theſe ſcales of a fyſhe.

Liber Tertius.

The. i. §. ii. Sheweth the fyrst spice of the Strike/and Furfura the. ii. spice/and Crynoides
§. iii. spices the. iii. spice. ¶ And who soever hath the Strike/oz be moche disposed ther to/
 of the fewer
Strike. he maketh in his byrn scales/shurffes/oz Crynoides/oz both/oz els all. iii.

¶ If a man make scales he is curable ynough ¶ If he make shurffes he is harde to be cured But yf he make Cryppys he is incurable. ¶ Ther be summe Suctours that treatheth of Squame & Furfura all vnder one And also ther be be summe Suctours that tētheth of Squame & Furfura & Crynoides all vnder one/ thus endeth the Chapptre of Squame.

De Arthomīs. XVI. Capitulum.

here begyn
 neth a content/lyke
 smal white
 mottes in
 y sonne.

A Arthome/oz arthomi/be small and whyte rounde bodyes in the byrn/
 whiche be small and lytell/as motys in the sonne/And therfore they
 are called Arthome/oz Arthomi. Arthomus is a mote in the sonne. ¶ Chan
 vnderstande that suche small whyte motys/whan they apere in the byrn of
 man/oz of woman/they shewe comonly the govote in man/ but not in womē
 ¶ Wherfore take hede that whan they shewe them in the byrn/other they
 apere in the bothum of the byrn/oz in the myddes/oz above on the byrn/oz
 els ouer al the body of the byrn. ¶ If they shewe them in the nether region of
 the byrnall/they signyfy the govote to be in the nether region of the body.
 ¶ Of the. iiiii. Regions in the body of man/and of the. iiii. Regions in byrne
 answering to the. iiii. Regions of man/you may see in the. ii. boke. the. vii.
 Chapptre of Karopos. ¶ If those small motes apere in the myddes of y byrn
 they signyfy the govote/to be in the myddes of the body/that is to say/ from
 the myddes of the loyns to the mydsefe. ¶ If those motes holde them in the
 ouer Region of the byrn/they signify the leuens to be in the ouer partes of
 y body. ¶ If those small motys holde them throughout the body of the byrn
 it signyfyeth that all the body is taken with the govote. ¶ These foresayd
 Arthome be caused and genyred through contrynall distillation/that is to
 say/through contrynall ronyng and flowyng of euyl humours/out of the
 hede/fallyng vpon sadde members/as vpon the bones/and other members/
 whiche be harde and sadde/as on the partes/and on the senetues/as on suche
 other. ¶ And these foresayd resolutions/lyke smal motys be whyte/because
 that they come of suche members/that be whyte of kynde/wherfore they shewe
 them after the coloure of the members/ from whome they be detiled/ & come
 from. And also they be small and lytell by this reason/that is to say to haue
 kynde hete woorketh in sadde and harde members for to desolue/despye/and
 overcome the mater of the govote/in as muche as in byrne is Chan yf it be so
 that kynde hete be febell in his woorkyngs/ out of myghte Chan he resolueyth
 and despyeth of that euyl colde humours what he may/and that his is colred
 and despyed by small whyte resolutions/and also by this reaso these resoluciois
 be smal and lytell/and also the greater that those resolutions do apere/the
 better token it is for the moze that those resolutions be/the moze it sheweth
 that kynde is of myghte for to despye & despyte that mater. ¶ And also vnder-

arthome be
 caused thro-
 rough fall-
 ling of euyl
 humours
 fro y hede.

stande þ Atthome. i. these small round motys in the byrn of women sheweth
 meny thynges/as thou shalt see And therfore womans byrn/ & namely with
 Atthomis is called of auctours froward byrns But in men suche byrns with
 Atthomis be euermore easy & redy enough to Iudge. ¶ And therfore vnder-
 stande þ suche resolucyons in womens byrn sheweth. iii. thynges/ other they
 shewe that þ spūales be taken w the goote/ or conceyving of a Chylde/ or
 els they shewe sekenes of the moder. ¶ Than take this for a reule That yf
 atthomy apere in womans byrn/ so þ the byrn be thycke/ & namely downward
 And yf within lytell tyme afterwarde they gader & clodde them togpyter:
 It sheweth þ she hath conceived. ¶ And as Auicenna sayth yf ther shewe in
 þ byrn a supple body wbyrtyl she moche towarde rawe lyke/ or wnynght
 lyke/ & than yf thole atthome. i. resolucyōs lyke motis shewe the redyssh It
 is a very token þ she hath conceived a man chylde/ for þ redysshnes of thole
 final resolucyōs. i. atthome betokeneth myght & strenght & vertu of kynd hete:
 ¶ If þ Atthome seme as they were wān & blorish/ it signifeyth þ womā to
 be conceived with a mayd Chylde. For thole colours in Atthomis sheweth
 feynthes & feblenes of kynd hete/ yf suche resolucyōs apere in a womans byrn
 beyng not conceived/ it signifeyth þ woman to haue the goote. ¶ As speketh
 dyuers auctours of Physike/ and also of Surgery/ that the goote bredeth in
 dyuers places of the body/ but most in the Joyntes/ as in the Elbowes/ in þ
 woestes Somtyme in the Fyngers Somtyme in the Thumbe Somtyme in
 þ lytell Fynger And somtyme in the Kne Somtyme in the Hale And som-
 tyme in the Thoa. ¶ And it is called Gutta/ for as moche as it is caused of
 humours guttyng/ that is to say/ droppyn and fallyn lytell and lytell/ in
 to places and partys of the body. ¶ Somtyme it cometh of humours colde
 Fleumatyke and viscos/ and than it is called the colde goote/ and than the
 poeynt hath stronge gnawyn and ang wryth/ and the place wher þ goote
 is in/ is pale or palish/ and the byrn of the patient is discoloured and with
 Atthomis/ that is to say/ small motys. And somtyme it is caused of humours
 hote/ as of humours of blode/ and of reed Coler mixed togpyter/ As Constā-
 tyn sayth in his Antidotarie in the. ii. booke/ the. xlii. Chaptyr. That
 suche a goote is called the hote goote. ¶ Also in the hote goote the patient
 feleth more payne/ than he doth in the colde goote. ¶ And also in the hote
 goote/ the byrne is euermore blorish/ & wān/ that is. as sayth/ bymmyllshe/
 and dekyllshe than in the colde goote. ¶ Also somtyme the goote is in the
 ryght syde of a man/ and somtyme in the lefte syde/ and somtyme in both sy-
 des/ but yf it bein the left syde of a man/ it is more wooll and more payn-
 lous than whan it is in the ryght syde. ¶ Constantyn in the. i. booke/ the. xlii.
 Chaptyr. sayth that the goote and the Podagre bredeth somethyn
 in them that lyeth softly/ and in moche rest/ and haue wān/ & supple/ that
 is to saye/ in them that wyl not be Purgacyons/ nor Medycynes to purge
 and menyllshe euill humours And also it bredeth moche in them that Eate
 moche/ and drynke moche/ for superfluyte of suche thynges caldeth euill hu-
 moure in them. ¶ And also it bredeth in them that be of moyste and

Tokens of
 conceyving
 of a chylde.

the goote.

Dyfferens
 betwyne þ
 hote goote
 & the colde
 goote.

Liber Tertius.

colde complexyon and specially yf they vse moche excesse of mete and drynke

De Spermate Vrine. XVII. capitulum.

**Sperma
vrine.**

Sperma vrine. The sperme/as I sayd in the.ii. boke ca. De lundo colo-
re. is whyte blode. i. nature of man or best/decided of þ pure substance
of all the members and lymes of the body/whiche sperme is whyte by cause/
that all the members and lymes of the body of whiche it cometh of be kyndly
whyte for fleshe is not red/but by cause of blode/and by cause also of gret
agitacyon/that is to say/of mouyng and traueylng and causyng And also
by reason that þ member of whiche pyncypaly he cometh of is whyte. ¶ For
Auctours speke and reche that Sperma hath his fyrst grounde and be-
gynnyng at the pyncypall member of lyfe/that is to say/in the brayne/and
so passeth forth to the generatyfs/that is to say/to the reynes & to the ballok
stones/bergyng with hym mater and kynde of euery mēber bepyng betwene þ
brayne/and the generatyfs redre and abul to make generacyon. Somtyme
the valoke stones of man and woman be schated traueled and wrought and
knoden/as pass or dowge/through which traueple in meuyng of the body/
and through myght and workyng and lpyng in kynde/than other whyte/
some of this sperme passeth forth to the vryn. for whan ones sperme passeth
from hym/soine parte thet of cleueth and hangeth aboute the sydes of þ syde
of man/or of the member of a woman lyke as thou seest/whan foule lycoure
is poured out of a vessel/or els lyke as fylthe passeth out of a gutter/after
warde water washeth it away/cyght so after passyng out of Sperme whan
one maketh vryn/the vryn bereth forth with hym that Sperme or mater that
cleueth/þ hagerh in the sydes of the member/and bepyng in his waye/þ than
that Sperme sheweth hym in the vryn. ¶ And somtyme þ Sperme apereth
in the vryn/lyke spawell/or lyke splch of ones nose/whan one hath the
pofe. Somtyme it apereth long and large/and somtyme short and small.
¶ Than whan resolucyons of Sperme apereth so in vryn/It sheweth that he
or he that made that vryn had lachly a polucion/that is to saye/that nature
hath passeth from them/other through company of womē/or els in drymng
whan one is a slepe or els through purgynge out of nature from man or wo-
man wylfully agayne kynde/And somtyme nature passeth out of the mēber
of a man/or of a woman/as a maner of a schoupyng and dryppynge out/þ par-
takberynge/wakynge/And that dryppynge or passyng out of nature is caused
of grette haboundans of blode/and pyncypaly in yong folke that be rancke
and full of nature/for whan Sperme or nature is so plenteous in the body/
it passeth out at the prey members/as also sayd. ¶ Also somtyme the Sperme
passeth forth both wakynge and slepyng/and that is by cause of feblenes in
kynde and myght/as it oftentymes falleth in seke folke. for oftentymes in
feblenes the vessels of the fede be dedly & feble/and kynd is not of myght for
to with holde it/and so it glydeth away unknowyng to the parte. And this
passyon haue they comonly/that are in the fallynge eyll/And they that haue
oplexia. And also they that haue the Dalysse/and namely they that

**Sperma a
perynge in
vryn.**

haue the palsey in theyr coddres. ¶ All o many tymes folke haue it by cause of feblenes & fayntnes & dednesse of ther senctores/as in them that be sekerly and grue them moche to penaunce and fastyng/by reason wherof kynd is not of myght to receyue þe dede. ¶ Therfore vnderstaunde that Spermata pereth in resolutione þe byrn in dyuers wyse/for sōtyme it sheweth hym in the byrn in many smal lytell gobbets/beyng not incorpōrat w the byrne/but holdyng hym in the grounde of the byrn And that sheweth that he/oz she that made þe byrn was in that stuche dede If suche mater shew hi in good grete prys/moche lyke shal les hangyng and cōpyng/and but lytel oz some dele incorpōrat w the byrn that is to say/not fully shaggyng in the grounde/but drawyng toward the grounde/it sheweth passyng of nature other wyse/ than by actuali dede of man oz woman.

De Cunctibus. XVIII. Capitulum.

A Ineres byrne/ asshes in byrn/ be small resolucons. i. small bodys oz lytell pattres gadryng and holdyng them in the ground of the byrn/ lyke a plot of asshes oz of pouthet. ¶ And euer whan asshes asere in byrn the byrne is remys in coloure/ that is to saye/ feyne wannys she and dede she in colour. ¶ Than whan the byrn sheweth hym remys in coloure with a manner of pouthet oz asshes in the bothum blackyshe oz bloyshe/ they signyfy ¶ Emoroides / oz Attryces / oz condoloments / oz fitus / anglicet / the Emoroides / oz the Attryces / oz the Condoloments / oz els fitus. ¶ The reason why þe byrn is remys in coloure/ is by cause of excess of Melancolie. For whan Melancolie blode is greatly abundaūt in the body/ as it is in them that hath this defeas as aforesayd/ than is kynde here strangled and stuffed / by reason wher of the digestyon of the paypent is lette and fordone And by reason þe paypent is let of his digestyon/ his byrn is remys/ that is to saye/ how in coloure ¶ The poudryshe resolucons in the bothū be the remenans of the leuynggis & the dyegges of Melancolie blode/ dygged to the bladder/ which petheth forth w the byrn/ & by reason þe Melancolie/ of whome they be gedged/ as kyndly testre & heuy/ they draw them downe to þe bothū of the byrn/ as also by cause of þe qualites of melancolie/ they be blackyshe in coloure/ þe forsayd Emoroides whiche I spake of be taken in .ii. maner wyse/ fōrtyme for soothys beyndes that cometh from kyllis/ to the ass hole/ and endeth in the ass hole. And also Emoroides is taken for þe feblenes of the beyndes/ & this Emoroides is said of this woerde Emach/ that is to saye/ blode/ and of this woerde Erys. i. fluxe & cours & a tēnyng/ as who saith a fluxe of blode/ for those beyndes that are of cyght now/ that be called Emoroides/ be some tyme greatly charged w the plot with Melancolie blode/ whiche Melancolie blode is wonder habundant in þeyle of the cygge boons/ whiche boons/ for as moche as it is in the bynder parte of manes body/ is colde kyndly in complexion/ And so by cause of coldur therof/ and of his peccet/ that is to saye Melancolie be so gadged and congelet in the beyndes/ and whan the beyndes be so charged and charged and tēplet/ the swelle and budge/ as so moche that the mētes of the beyndes be in a tēplet/ and fōrtyme they tūde/ onto the ass hole/ as aforesayd.

here begyn
neth a con-
tent called
as this is by

to be caused
the
Emoroides
be caused.

Liber Tertius.

Emozades that is in them And somtyme by cause of grete hete gnawynge and payne. And also thyr brest somtyme / by cause of compressyon / but than the blode cometh out in grete quantyte / and this sekeneis is caused most comenly / other of colde and hard sytting or lyenge / or els of Melancoly blode / yf this sekeneis be caused of excesse of Melancoly blode / they be soone holpen / by reason they be purged of that Melancoly blode / at all tymes whan those waynes do backe / lyke as a woman is purged of hys flowers / but yf they come of colde & harde lyeng or sytting / they be half incutable. ¶ Also the same maner byn beyng remysse / is to say / beyng wantre in colour / as afoze sayd / sheweth sekeneis and feblenes of the soule / same than be those asyssh & poudryssh resolucyons moze towarde purple in colour / than whan they sheweth Emozades. ¶ Also yf same maner byn of a womans beyng remysse in colour / hauyng pouther lyke asshes in the bothum blackyshe / and yf it haue shewed so longe tyme togyder / it sheweth stoppyng of hys flowers / and also that Melancoly blode hath not hadde his tynde cours nor purgacyon as he shold haue / by reason wherof some parties of that Melancoly blode passeth away with yf byn and apereth in the grounde of the bynne / lyke pouther that is blackyshe / or blooysshe / thus sayth the Comentoours upon Galien and Gilbert sayth the same And forthermoze they say that suche maner of resolucyons / as afoze sayd / be not stony nor Crthy / but they be bodies vnder small as duste And that they kepe them in the bothum of the byn / by reason that the humours that they come of be grosse and indigest.

here begyn
neth a con-
tent called
Epistolis.

[illegible]

proptes of
apollina.

of the body tyll it be so/that it haue taken suche colour as kyndely is in the
 ryng to the members and to the lynes/with whiche members and lynes
 fode shall be incorpored with. For the fode is nothyng els but assimilacyon
 that is to say/a kyndly toznyng of that thyng that nozysyth in to þe thyng
 that it nozysyth/for as moche as the members and the lynes of the body be
 whyte kyndly/the fode must be whyte kyndely. Than forthermore/for as
 moche as euery Apostasis is decayed and decayed from the fode and from the
 members/that is to say/from all the members of the thyrd digestyon/which
 be kyndly whyte ergo/then must the Apostasis be whyte. ¶ For Apostasis is
 nothyng els but superfluyte of the thyrd digestyon And euery superfluyte spe-
 kyng to this purpose/ought to be taken lyke and answerynge in kynde/to þe
 thyng/oz those thynges of whiche he is decayed and decayed/that is to say/
 that he cometh of And this is the reason why that none Apostasis in byrn is
 good And kyndly Apostasis/but suche as is whyte for whyte Apostasis she-
 weth euer more petyte assimilacyon of the fode with the members upon þe
 mater and kynde of both. And also that kynde hete is of myght and power/
 for to make good digestyon and to mayster the lekenesses in the body. ¶ But
 one may reason agayne me/and say that all virtours and comētours in this
 faculte sheweth and techeth that whyte coloz and blacke coloz be contrary co-
 lozes/anglice the bitterest colours. For as moche as all other colours be but
 meny colours betwene them/and compounde of them.ii.and that those.ii.
 colours be the worst that be/oz may be in byrn/oz in Apostasi/and þe whyte
 coloure in byrn/oz in Apostasi sheweth coldnes and indigestyon/and blacke
 coloure mortificacyon As thou hast in the seconde boke/the first Chappre./s
 in þe Chappre De nigrocolore/in diuers places. ¶ To this reason I answer
 and say/that ther be.ii.maner of whitenesse in byrn/and also in Apostasi. The secōde
 where of one is waterly she and wannyshe/and that coloure is not properly whytnes.
 whyte colout in Apostasi/ noz yet in byrne/But it is properly called whyte
 of Apostasi/colout/oz wannyshe colout/whether it be in byrne/oz in Apostasi. Of
 whiche maner whyte coloure spekeh all the.iii.Chappres of the second bo-
 ke/And some virtours saye/that wannyshe colout in byrn/oz els in Apo-
 stasi whether it be/sheweth begynnyng of digestyon. ¶ Another maner of
 whitenesse ther is in Apostasi/and in byrn that is bryght make whyte/and
 this maner of whitenesse whether it be in byrn/oz in Apostasi/virtours saye
 it Candoz/anglice/whyte bryght/oz els sheynng whyte. And this co-
 loure in Apostasi comendeth all virtours. For as bryght coloure sheweth euer
 more that kynde hete is of myght and power/and also petyght as a goodlye
 for to worke in kynde and to make petyght digestyon. ¶ The secōde pertye of Apo-
 stasi is substantiue/that is to say/the body of the Apostasi shold be stalis
 contriwall/and equall/that is to say/it shold be holpyng and keepyng hole
 togeder and ouer all lyke hole/and not to be broken here a clod and there an
 other. And yf Apostasi be without any Interruptyon/that is to say/with-
 out any brykynge/it sheweth that the.iii.digestyon is good and petyght/
 that ther is no bentofte for the tyme/for to bryke hym/ noz for to lette hym.

Liber Tertius.

Also the kynde place of Ipostasis is the bothū. And vnderstand þ Ipostasis
 somtyme holdeth hym benethe in the grounde of the byrn. And somtyme it
 hongeth and howeth in the myddes of the byrn. And somtyme it howeth abo-
 ueth hym a us in the byrn And euery one of thes.iii. places/ wher the Ipostasis howeth
 boue in the in/ hath a sondre name/ for whan Ipostasis is in the bothum of the byrnall/
 byrnal and it is properly called Ipostasis or sedem ē / Ipostasis is sayd of this worde in
 somtyme in grewe ypos/ that is to say sub/ anglise vnder or benethe/ and of this worde
 þ middes stalis/ that is to say Stacio/ anglise standyng/ for Ipostasis ppeyly stam-
 somtyme in dech benethe in the bothum. Sedymen is sayd of this worde in latyn Be-
 the bothū. dece/ anglise lpytting. for it holdeth hym in the grounde of the byrn. whan
 it is in the myddes of the byrn/ it is called Eneozmia/ or Ipostasis dependens
 Eneozmia is as moche for to saye/ as dependens/ anglise hangynge And so
 Ipostasis dependens and Eneozmia be all one for to say. But whan Ipo-
 stasis howeth aboue in the byrn/ that is to say in the ouer partye of the byrn
 than it is called Nephtis. i. Nubes/ anglise a sky/ And know well þ/ whan
 Ipostasis is called by one of thes names/ Sedymen/ or Eneozmia/ or Ne-
 phitis/ as I haue sayd epyght now/ it is curmوزه most lyke a roke/ or clowde
 or a sky/ And curmوزه whan Ipostasis is lowe in the bothū/ that is a token
 that digestyon is not distourbled no/ letteth with ventosite/ for the wyere þ
 Ipostasis is in the byrn/ the more token it sheweth of ventosite. Also Ipo-
 stasis howeth to be longe lastyng/ that is to say/ by dyuers dayes togyder/ as
 iiii. codicio. ii. or. iii. dayes or more/ as yf one make an byrn this daye with a good Ipo-
 stasis in the byrne/ and yf in the byrne that he maketh tomozowe apereth þ
 same maner Ipostasis/ and so the nyxt tomozowe and so the mo. dayes þ Ipo-
 stasis apereth so in the byrn/ the better sygne it is/ for it sheweth that kynde
 is stronge and myghty in hym self/ & of powere for to coterme his workynge
 in despyng for yf it is so be that Ipostasis apert one daye with good tokens/
 and another daye with euill tokens/ and kepech not his tyme/ but is vnk-
 bla and vnstedfast/ that is to say/ to daye Ipostasis apereth wel/ and to mo-
 comoe euill/ that same vnstedfastnes is token of feblenes of kynde/ and that
 kynde is vnstedfast and vmyghty for to fulfyll his workynge for þ longer
 that Ipostasis sheweth with good tokens/ as aforseyd/ the better token it is
 and the longer that Ipostasis sheweth hym in the byrne with euill tokens &
 vnstedfast/ as aforseyd/ the worst token it is/ the furme of a kynd Ipostasis
 sholde be byode beneth and copped by wynde/ and rounde all about/ lyke as a
 pear/ and furþe Ipostasis sheweth peefryght digestyon/ as I sayd in the fyrst
 booke the seconde Chapitre. In hoole folke the superfluyte of the.iii. digestyō is
 byn of hoo- no els vmyethes on/ for in hoole folke the superfluyte of the.iii. digestyō is
 le the both- in aquat and consume thought myght of kynde here/ and also by cause that
 lyrell or no the members in hoole folke be of good fode and nozyschyng/ wherfore there
 ne Ipost- is leftt moo superfluytes. and by reason therof lyrell Ipostasis or els none
 sis. apereth in the byrn of hoole folke/ And therfore know well/ as all auetours
 techeth. If Ipostasis faile or lastt any of all chole. b. condicions aforseyd/
 it is not kyndly Ipostasis.

Of whyte Ipostasis is sufficiently sayd. The best colour in Ipostasis Rubra or after whyte colour is reed colour. Neuertheles Rubra Ipostasis euer more sheweth longe sekenesses And that is by cause of plente of mater and not by cause of crudyte. For sanguis fleumaticus is cause therof. But though it shewe longe sekenesses as most comonly a feuer. Neuertheles it is but feuer Encretica that is to say/ely for to shape and helpe. Febzis Encretica or els Egretudo Encretica is a feuer or a sekenes that a man shall schape and recouer. Encreticus morbus est bene terminabilis. Encreticus is sayd of this woorde En. i. bonum/ anglice good/ and of this woode crisis/ anglice mending or menyfshyng of a sekenes/ or els a lykely houted of mendinge and menyfshyng therof. As thou hast in the seconde boke/ the Chapytre. De Sicro colore. And therfore Ipostasis Rubra sheweth distaſyng of the body/ that is to say/ euyl dysposycon in body/ but not dysposycon towarde deeth. For mater that causeth that sekenes is Sanguis fleumaticus/ whiche sanguis fleumaticus is lyght and resonable tſpeth in hym self/ by reason that he is calidus & humidus/ for the kynd of blod/ is resonable ealy for to be desyed/ & resolued/ and for to be overcomen/ by cause of his qualytes/ that is to saye/ by cause blode is hote and moyst. For those ii. qualites pryncypally causeth a These. ii. maketh good digestyon/ now yf the mater/ that is to say/ the humoure/ that qualytes caused Ipostasis be raw and compacte harde/ for to be resolued/ & to desye caused of the byn sholde be watryſhe. If the humoure that caused the Ipostasis be gelyon/ aduſt/ the byn sholde be groſſe and thicke/ and so shold there none Ipostasis appere in the byn. For Ipostasis euermore sheweth hym in a clere byn/ Or els in an byn that is mene clere/ and so by cause/ that the humours is resolvable and mene/ as I saye/ the byn is mene in colour. & Ipostasis is reed. Also the humoure that causeth the sekenes is tſpeth/ be reason it standeth be those ii. qualites/ that be most tſpeth and most woſtynge in bynde/ that is to say/ calidite and humidite. For in hote and moyst standeth the lyfe of every man and beest. The temperance of the propocon of the ii. qualites in man/ is that manes body hath double of blode that he hath of fleume. And double of fleume that he hath of Coler/ and double of Coler to that he hath of Melancoſye. Now peraventure one wyl say that it is a grene reas that one Ipostasis sholde be reed/ Or of any othes colour but whyte onely. For Ipostasis is euermore superfluyte of the iii. digestyon/ and that it is deriſed from the members that be whyte/ by waye of kynde/ and thatcher fode/ nappellenge is whyte/ by reason wherof that that is deriſed and troweth from them shold be of ſuche colour as they be of/ wherfore It ſemeth well by this reason afor sayd/ that Ipostasis sholde euermore be whyte. Gilbertus upon his coment upon Galis/ whiche ſelowerth the ſentence of Iſaiah ſayeth/ that there is ſome Ipostasis that is perſpeth digeſted/ and that Ipostasis is whyte and ſo is nappell. Also Gilbertus putteth. ii. maner colours to be in Ipostasis/ or it cometh to whyte colour/ that is to say/ reed and yelow. For Sanguis Ipostasis is

Liber Tertius.

but aparty digested/ for fyrst he taketh a reed colour/ or els a rudy colour/ lū-
 After þ di- dele towarde whyte/ And whan that colour is moze digested/ it becometh
 gelysh sp- pelow/ and at the last whyte. And therfore whan one sayth þ euery Ipo-
 weth þ ipo stasis is superfluyte of the.iii. digestion/ he sayd loth. But as it semeth well
 stasis. by Izaak and by Gilbert/ as I sayd ryght now/ the conclusyon of þ forsayd
 argument foloweth not/ for ther be dyuers maners of digestions/ that is to
 say/ good and feble/ and moze feble/ And accordyng to the digestyon of the
 bodye sheweth the Ipostasis hem self in the byrn.

De Subrubea Ipostasi. Capitulum.

**Subrubea
Ipostasis.**

Subrubea Ipostasis bath ryght yf self/ or els nothyng of redenes/ but
 it is most lyke wan watrysh in coloure/ And it is woze than Rubea
 Ipostasis/ for it is caused of distemperance and of fekenes caused of sangwyn
 blode/ watry and rawe/ and fetre/ from digestyon/ & therfore it betokeneth
 longe and strong fekenes/ by reason of rawnes of the mater that caused the
 fekenes/ but neuertheles grete gebetryn þ patient/ is ther none/ for as moche
 as the fekenes cometh of mater sanguine that is most of tēper of all humours

Obiectio.

But is bodiwerthyng is semeth that Subrubea Ipostasis sholde be woze &
 moze perplous than Rubea Ipostasis/ for as moche as whyte Ipostasis is
 sayd to be þ best Ipostasis that may be. And Rubea Ipostasis is forther fro
 whyte Ipostasis/ than is Subrubea Ipostasis/ & for Subrubea Ipostasis is
 more coloure/ bytween Rubea Ipostasis & whyte Ipostasis/ for Rubea Ipo-
 stasis is not so pale nor chynge out of sede colour as to whyte But by the
 means betwene/ ergo Subrubea Ipostasis is more nere and moze answering
 in kynde to whyte Ipostasis/ than is Rubea Ipostasis/ for that/ that is an-
 sweryng and most next to the beste Ipostasis is beste of thes. ii. as Aristotle
 sayth best is the best of yowen/ ergo for as moche as Subrubea
 Ipostasis is next to whyte/ than is redde/ þ Ipostasis sholde be better than
 Rubea Ipostasis.

**Responsio
to þ obiecti
on.**

Answer to the objection and reason answereth auctours and
 sayth that Subrubea Ipostasis is Ipostasis forther from whyte Ipostasis
 than is Rubea Ipostasis/ for Subrubea Ipostasis cometh not of mene di-
 gestyon as doth Rubea Ipostasis/ Subrubea Ipostasis is caused of watere
 and rawe blode/ whiche watere & rawe blode/ by reason of his rawnes maye
 not be decort/ nor be purged so easily and purceue the kynd colour of rede/
 And therfore as by way of digestyon Rubea Ipostasis is moze nere whyte/
 Ipostasis than is Subrubea and whyte Ipostasis is most Ipostasis/ and
 would signifieth of all these sayd Ipostasis/ for it signifieth mortification/
 whiche is spoken in the seconde booke of the fyrst of hyspocras/ and in the
 thirde booke of the seconde booke of the fyrst of hyspocras/ and in the
 thirde booke of the seconde booke of the fyrst of hyspocras/ and in the

**Grene
or blacke
Ipostasis.**

Ipostasis is called þ Ipostasis Riger/ wheter it be it is most perplous
 for it sheweth moze mortification/ and moche that bynde here is consumpt
 and wasted and it is not to be done/ and that ther is no recover of þ patient
 but he shal good bye/ and that is in byrn Sedemen Riger/ and

Liber Tertius.

somtyme Eneozmia Nigrum/ the difference betwene Eneozmia & Sedymē Sedhmen
 I haue declared afoze. Sedymen Nigrum is woꝛs than Eneozmia Nigrū/ Nigrum,
 ept̄ neuertheles Eneozmia Nigrum hath moze euyl tokens/ than hath Se
 dymen Nigrum/ for Eneozmia Nigrum hath .ii. euyl poyntes/ for his co
 lour is euyl/ and his place is euyl/ but though the colour of Sedymen Ni
 grum be euyl his place is good/ but ſ owne defeaute ſ Sedymen Nigrum
 hath/ is woꝛs than bothe ſ defeautes ſ Eneozmia Nigrū hath/ for his owne
 defeaute passeth that other. ii. in malyce/ this Sedymen Nigrum baldeth him
 in the bothū of the byznall/ by cause of plente of malyce & erthnes/ and of vn
 habp̄lyte of decoctiō and of dygestion/ for Sedymen Nigrum sheweth that
 kynde is so moche cōsumpt and fordone that there is not somoche kynde here
 in the body that may make/ oꝛ sufficiently helpe for to make any resolucyon
 and also it signyfeth that ther is noo ventosyte in the body/ noꝛ noo ma
 ner cause that may helpe for to byue vp/ noꝛ for to put vp that same Sedymen
 Nigrū in the byzne/ and therfore it is token of de the. ¶ But Eneoz
 mia Nigrū though it be so that he be token quenchyng & fordoynge of kynde
 here/ as doth Sedymen Nigrū/ neuertheles by cause that ther is Inpulsion
 by/ whiche Inpulsio vpward is caused of vētosite/ for alway whā Sedymē
 is a softe in ſ byzn/ it is toke of vētosite/ which vētosite is toke of som myght Inpulsion
 of kynd/ & of kynd here/ though it be lytel. ¶ And therfore as Gilbert sayth/ of sedemen
 Sedymen Nigrū is woꝛs in hym selfe/ than is Eneozmia Nigrū/ oꝛ Aephi
 lis Nigra/ for in hym is no helpe of kynd here for to resoluē/ noꝛ to lubryle/
 noꝛ to mayntē ſ sekenes/ but in Eneozmia Nigrū oꝛ Aephilis Nigrum in
 some casse ther may be helpe/ for in hym wherke the som myght of kynd here
 ¶ And yf blake Ipstasisholdeth hym a lowe in the bothum of the byzne/ it
 signyfeth that the mater is greuous and moche/ and that kynd is febell and
 Inpotent for to worke/ and that kynde here fayleth by reson wher of ther is
 no remedy but de the/ somtyme Ipstasis sheweth blacke by cause of melan- Blacke I-
 colye and that is comonly in dyssoluyngge ther of as in recouetyngge of a feuer postasis.
 quartayne/ and also after drypyng of womans flowres. ¶ And somtyme I.
 postasis is blacke by cause of adustyon/ and somtyme by cause of mortificaci
 on/ as thou haste in the. ii. boke the chapter of blacke colour/ yf Ipstasis be
 blacke/ by cause of adustyon/ than kynde here is betterly conuupt. ¶ If I
 postasis be blacke by cause of mortificacyon than kynde here is quenched and
 strongled/ and ouertome thozow plēte & violence of the mater of the sekenes.

Finis

¶ I pray you all that reders be of this pꝛesent worke to except ſ good mynde
 and entencion of hym that compyled it for as moche as he entended the same
 to be for the comen belt of peopell/ & yf opu fynde any thynges in this worke
 expꝛessed contrary to the oppenyng of auctours/ consyder ſ it may be thozow ſ
 defeaute of the wyrt̄er oꝛ of the letter for that hōꝛse is suete that neuer stum
 bled/ and here after yf nede be it shal be corrected and also other thynges very
 expedyent shal be ther vnto addyd as shortly as reson shal requete throug
 godes myght.

